

# ISLAMIC MEDICINE

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*the key to a better life*

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Yusuf Al-Hajj Ahmad

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Translation

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## Author's Note

All praise is due to Allah. We praise Him and we seek for His assistance and forgiveness. We seek refuge with Him from the evils of our own souls and from our misdeeds. No one can mislead whomever Allah guides and no one can guide whomever Allah causes to go astray.

I testify that there is no deity worthy of worship except Allah. He is One and He has no partner. I also testify that Muhammad is His Slave and Messenger. Allah sent him with the religion of guidance so that it may prevail over all other religions even if the disbelievers dislike that.

Speaking about scientific miracles has become a necessity these days, as knowledge has made great and rapid strides that cannot be stopped even for a moment. Everyday there are new inventions and astounding discoveries. All this strengthens a Believer's faith and increases confusion in the confused person.

Allah has blessed me with collecting all the conclusions that have been arrived at by the leaders in this art of scientific and medical miracles. I, then, decided that this compilation should comprehensively include every topic relating to miracles either from the Qur'an or from the authentic *Sunnah*. Some repetitions may be found in this work due

to some benefits such as considering the differences in the scholars' methodologies of writing about one topic. The wisdom of this may be found in the popular saying: "You might find in a stream what you might not find in a sea."

Dear reader, on my part I have selected for you the most comprehensive, most authentic, most modern and most beautiful of these proofs. For the purpose of authentication, some of the specialists in these fields have shared their knowledge with me. I would mention, as an example, Dr. Muhammad Harb, a specialist obstetrician and gynecologist and Jihad 'Inayah and Mahir Kabab, who are both pharmacists. I am very grateful to them.

There is no doubt that this work that you are reading, as a first step on what the modern science has arrived at in our contemporary times, has already been mentioned in the Qur'an and mentioned by the Messenger of Allah, peace be upon him, more than 1,400 years ago. This is certainly not going to be the end either. There shall continue to be more and more discoveries that will show humanity that the Qur'an is truly Allah's Word. Allah says about the Qur'an:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah, Glorified and Exalted be He)." (Soorah Fussilat 41:42)

He also says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

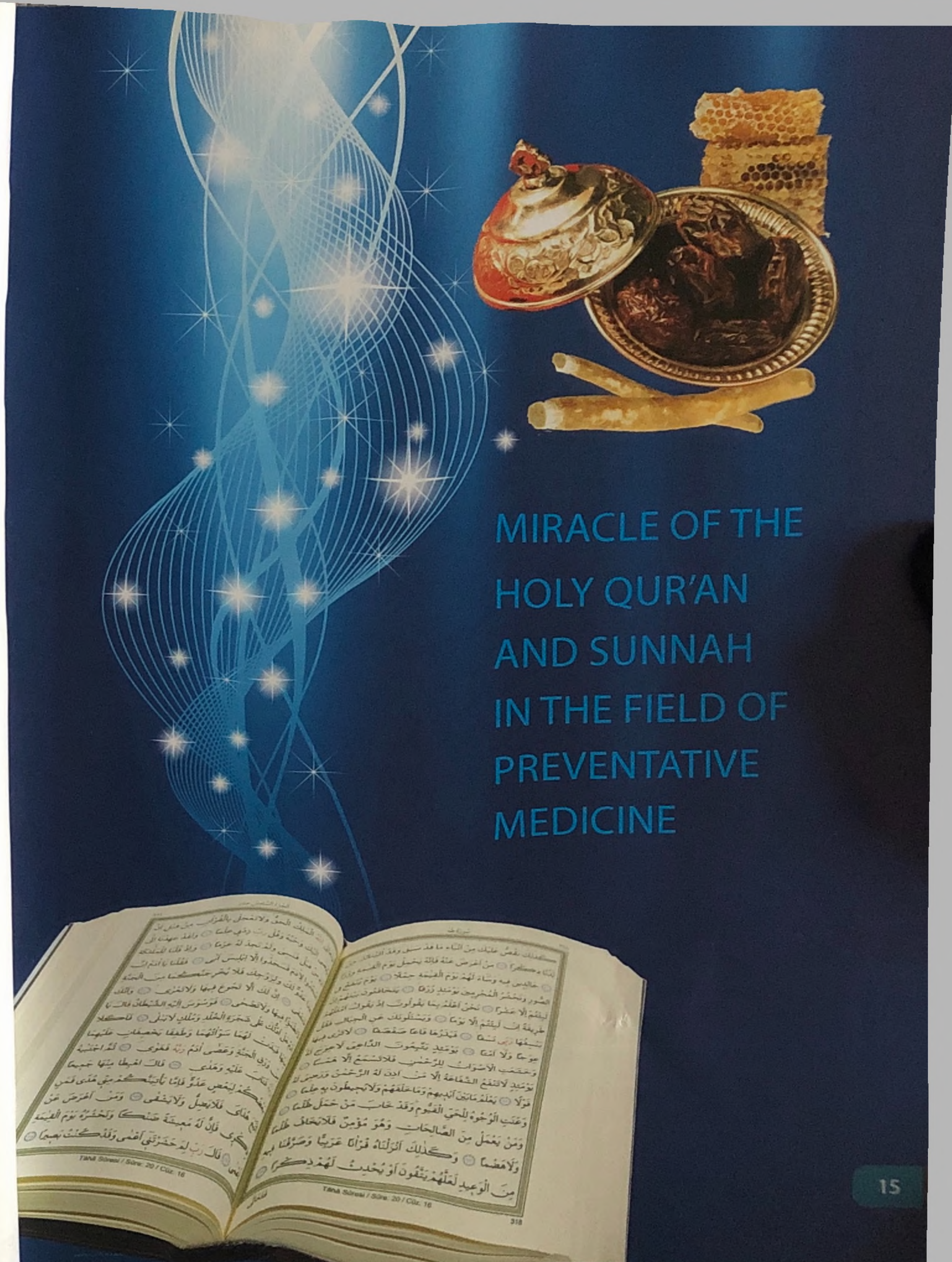
"Nor does he speak of (his own) desire. It is only a Revelation revealed." (Soorah An-Najm 53:3-4)

This book contains reference to Islamic remedies, which, if followed, would promote a better and healthier life-style in the reader. I beseech Allah to make all that I have collected and written to make a reminder for those who have sound hearts, the ability to listen and have presence



of mind, and to make it purely for His sake and to benefit me and the Muslims as a whole with it. Indeed, He has power over all things and He is worthy of accepting prayers. All praise is due to Allah, the Lord of the worlds. May the blessings and peace of Allah be upon our leader Muhammad, his family and his Companions.

Servant of the *Sunnah*  
Yusuf Al-Hajj Ahmad



# MIRACLE OF THE HOLY QUR'AN AND SUNNAH IN THE FIELD OF PREVENTATIVE MEDICINE





## Miracle of the Holy Qur'an & Sunnah in the Field of Preventative Medicine

The definition of modern preventative medicine is that it is a branch of knowledge that has to do with protection against microorganisms that may cause physical disease and against psychological disease, in the individual and in society. Microorganisms are the cause of bacterial and other kinds of disease, and they are regarded as a community of living beings, most of which we cannot see with our eyes, but they exist everywhere, in the air, in water and in dust, on our bodies and in our mouths and intestines, and sometimes even in the food we eat. Some of them are beneficial and some are harmful. There are many different families and types of them, and they differ in size. The smallest of them are the viruses, followed by microbes, fungi, protozoa, various kinds of parasitic worms, and finally parasitic arthropods or insects. There are three sources or habitats of them, namely man, animals and the environment (dust and water).

The texts of *Shari'ah* (Islamic legislation) enumerate several methods regarding the eradication of these organisms from their habitats and

preventing them from causing harm to man, by establishing rules of cleanliness such as washing the hands and forearms, wiping the head and ears, washing the feet and washing the mouth and nose five times a day, washing each part three times.

Allah, the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)..." (Al-Ma'idah, 5:6)



- *Rinsing the mouth*

Rinsing the mouth three times with water (for example, during the course of ablution) rids it of a large number of microorganisms, which inhabit the mouth. It is estimated that the number of germs in



saliva is approximately one hundred million per square millimetre. There are also a large number of microorganisms which feed on food remnants between the teeth; the growth and multiplication of these creatures produces acid and other secretions which affect the mouth and its smell, and the colour and function of the teeth. Rinsing the mouth thrice, five times a day, rids the mouth of a huge number of these organisms and their toxins.

- *Siwak*

We may also sense the greatness of the Prophet's command to use the *Miswak* in his words: "The **Siwak** is purifying for the mouth and pleasing to the Lord." (Narrated by Ahmad and Ibn Majah; *Saheeh*)

The Prophet, peace and blessings of Allah be upon him, did not get up after a nap either at night or during the day without using the *Siwak*, and the Prophet, peace and blessings of Allah be upon him, urged his *Ummah* to use the *Siwak* all the time, when he said: "Were it not that it would be too hard for my *Ummah*, I would have commanded them to use the *Siwak* at the time of every prayer."

As is proved in the *Saheehain*, when the Messenger of Allah, peace and blessings of Allah be upon him, got up at night he would clean his mouth with the *Siwak*, and he also encouraged us to use the *Siwak* all the time, even when fasting. That is because of the great benefits that it offers to the mouth and teeth. These benefits include the following:

- It kills germs. Research has proved that it kills off at least five types of disease-causing germs that are found in the mouth, the most important of which is the streptococcus bacteria which causes some types of rheumatic fever (Brown and Jacob, 1979).
- It removes food remnants and yellowness from the teeth, and makes teeth shiny.

- It purifies the mouth by killing germs and treats wounds and inflammation of the gums.
- It prevents the growth of germs by increasing acidity in the mouth.
- It removes plaque before it becomes hard and affects the tissues.
- It prevents diseases of the mouth and teeth.
- It has been proved that it effectively reduces sugar levels and has an anti-cancer effect.
- *Rinsing the nose by snuffing up water then expelling it*

Snuffing up water into the nose and then expelling it has many medical benefits, the most important of which is that it removes accumulated secretions from the nasal cavity, as well as dust that adheres to the mucus lining of the nose, such as house dust, pollen, and the airborne spores of some funguses and moulds. It moistens the inside of the nose so as to keep the mucus lining in good condition, and removes microorganisms that cling to the inside of the nasal cavity.

Studies that were carried out to find out the effect of *Wudhoo'* on nasal health have proved that the noses of those who do not pray are inhabited by huge numbers of streptococcus and staphylococcus germs as well as other bacteria, whereas the noses of those who regularly performed *Wudhoo'* do not contain any colonies of germs, although in a few cases there were small numbers of germs, which soon disappeared after they were taught how to rinse the nose properly.





Hence the Prophet, peace and blessings of Allah be upon him, advised against going to extremes in rinsing the nose and repeating it three times, so as to get rid of all the microorganisms present in this vital and important place, because it is the entrance to the respiratory system.

- *Ghusl (full ablution)*

Islam also prescribed washing the entire body and made it obligatory or recommended, and even stated the maximum length of time which one cannot go beyond without doing *Ghusl*. The Prophet, peace and blessings of Allah be upon him, said: "It is the right of Allah upon every Muslim that he should do *Ghusl* every seven days, when he should wash his head and body." (Narrated by Al-Bukhari and Muslim)

This achieves the aim of perfection in keeping the entire body clean and removes a large number of microorganisms that live on human skin.

Medical sources state that the skin is regarded as a habitat for a large number of bacteria and fungi which live on the skin and at the hair roots, the number of which varies between ten thousand and one hundred thousand per square centimetre of skin; on uncovered areas of skin the number varies between one million and five million per square centimetre, and this number is even greater in damp areas such as the groin and armpit, rising to ten million per cm<sup>2</sup>. And these microorganisms are continually multiplying.

*Ghusl* and *Wudhoo'* are the best means of removing these organisms. *Ghusl* cleans the entire body, as it was narrated that when the Prophet, peace and blessings of Allah be upon him, did *Ghusl*, he poured water onto his skin, making sure it reached his entire body. Similarly, *Wudhoo'* cleans the exposed areas of the body, which are the most heavily contaminated with germs. Hence washing them repeatedly is very important.

A number of studies undertaken by specialized scientists have proved that bathing removes 90 percent of these organisms from the body, i.e., more than 200 million organisms at one time. These organisms cling to the skin, hence the Lawgiver enjoined rubbing the skin during *Wudhoo'* and *Ghusl*.

- *Sunan Al-Fitrah and individual cleanliness*

The *Sunan Al-Fitrah* which were enjoined by the Prophet, peace and blessings of Allah be upon him, represent the basis of individual cleanliness. Imam Muslim narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said:

"Ten things are of the *Fitrah*: trimming the mustache, letting the beard grow, using the *Siwak*, rinsing the mouth with water, clipping the nails, washing the knuckles, plucking armpit hair, shaving the pubes and washing after relieving oneself." (Narrated by Muslim)

Medical research has shown us the extreme importance of applying these things, and the harm that results from neglecting them. Letting the nails grow may cause disease, as millions of germs collect underneath them; this has been discussed by specialists. Letting the pubic hair







grow is responsible for the disease of pubic lice, which is widespread in Europe and which leads to ulcers and infections in this area.

With regard to circumcision, research has proved that those who are uncircumcised suffer a higher rate of urinary tract disease, caused by a number of germs, especially *E. Coli*, as well as a higher rate of pus and bacteria in the urine. The link between cervical cancer and non-circumcised men has also been proved.

Washing the knuckles removes colonies of micro organisms that use the folds in the skin in these places to hide in. Plucking the armpit hair cleans this hidden area of the skin in which dirt gathers and germs, especially fungi, grow; some of the germs like to live on the hairs themselves.

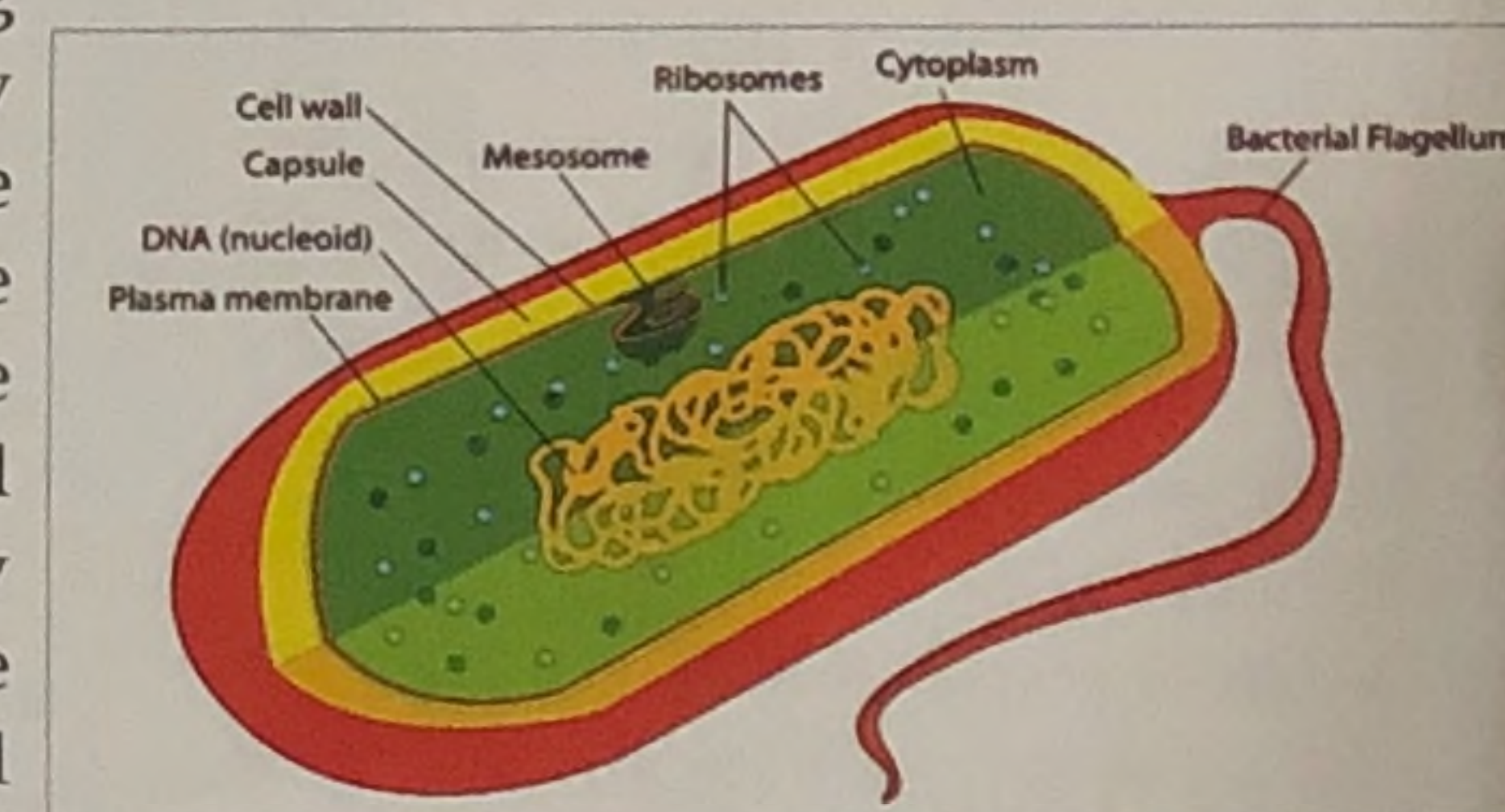
- *Cleaning the front and back passages and avoiding impurities*

Islam emphasizes cleanliness and makes it one of the conditions of prayer, which is repeated five times a day, being valid. The first step in this purification is the cleanliness of the two passages via which bodily waste, which contains a huge number of micro organisms and harmful toxins, is expelled. The Lawgiver calls this waste *Najasah* (impurity) and enjoins washing the front and back passages with water to remove any trace of impurity that may cling to the body or clothes. In the *Hadith* of the Prophet, peace and blessings of Allah be upon him, in which he told of a man who was punished in his grave because he did not protect himself from urine and left a few drops clinging to his garment, we can see deep concern with the cleanliness of this area and with getting rid of this harmful waste and the large number of germs that it contains.

Hence the Lawgiver enjoined avoiding clothes and places that are contaminated with this waste and these impurities, and not touching them until they have been purified, and regarded that as an act of worship. It has been discovered that neglecting the cleanliness of the back passage and genitals may be a cause of developing cancer.

In the second half of the twentieth century the west began to apply these traditions, when they realized the health benefits they contained, and they started to promote them when the benefits of washing after relieving oneself, such as protection from disease, were proved to them. A study carried out in the College of Medicine in Manchester University has proved that bacteria can penetrate through eight layers of toilet tissues to the hand and contaminate it during the process of cleaning oneself following

defecation. We may understand the seriousness of the matter when we realize that one gram of faecal matter from a healthy person contains one hundred thousand million germs, and in the case of a sick person



Prokaryote cell diagram bacterial structure

afflicted with typhoid, one gram may contain forty-five million typhoid germs, and in the case of dysentery and cholera, it is impossible to count the number of germs because the number is immense.

By means of these proper procedures and cleanliness of the entrance and exit to the body, and the skin, and the clothes and places where a person sits, sleeps and prays, he can protect himself against the most dangerous micro organisms and their toxins, which may be a cause of sickness or death.

This is in addition to the psychological benefits of purity which come as a result and reflection thereof, because it is an act of worship to Allah, the Almighty, the Creator. It also brings benefits to the immune system, strengthening it and increasing its resistance to many diseases that threaten the life of man.



## Miraculous aspect

The science of preventative medicine did not take shape or come into existence until after the discovery of microorganisms of various types, which came about after immense scientific and technological progress in knowledge of the causes of disease, which only happened in the last century. Before that, people were of two groups, Muslims and non-Muslims. The Muslims had a precise system of preventative medicine which was part of their religion through which they worshipped Allah, the Exalted, and which followed easily. As for non-Muslims, this is the testimony of their scientists against them.

The German scientist, Siegfried Honeker, in her book *The Arab Sun Shining on the West*, described the impressions of Al-Tartoosi during his visit to the land of the Franks (Europeans) at that time, and how he,



as a Muslim who did *Wudhoo'* before each of the five daily prayers, was repelled by the state of filth in which the Europeans were living, and he expressed his astonishment that they only bathed once or twice a year, in cold water. As for their clothes, they never washed them after they had put them on, so that they would not wear out. Then the German researcher noted how European societies were gradually influenced by Islamic customs after that, once their benefits had become clear, and they began to set up private and public baths.

The British regarded bathing as so harmful to the health that it could cause death. It was regarded as something shameful to build a bath inside an American home, until the first bathroom equipped with a tub was built in the White House in 1851. At that time it caused a sensation because it was regarded as something shameful at that time. In France, the palace of

Versailles did not have a single bathroom, despite its vastness.

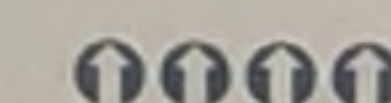
Britain colonized the Sandwich Islands and forced the Muslim inhabitants by means of oppression and enticement to become Christians, but the outcome, as the British doctor Bernard Shaw noted in his book *The Doctor's Frustration*, was that lethal epidemics spread among them, and he explained that as being due to their abandonment of Islamic religious teachings, which require absolute cleanliness in all matters, both great and small, to the point of cutting the nails and cleaning beneath them.

The science of microbiology was unknown at the time of the Prophet and afterwards, until the last century, but the Islamic teachings on purification, *Wudhoo'*, *Ghusl* and cleanliness in the home, one's clothing and in places where people gather, and the teachings with regard to food and drink, behavior in public and in private, all point in one way or another, to these hidden worlds and the causes of other diseases, which weaken the body and damage health, and cause physical illness which may result in death.

This proves that the Holy Qur'an and the *Sunnah* were the first to refer to microorganisms and that Islam offers the most successful methods of eradicating them and protecting man against their dangers. Scientists have seen with their own eyes the truth of the Revelation sent by Allah to His Messenger and the fulfilment of the verse in which Allah, the Exalted, says:

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾

"And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise." (Soorah Saba', 34:6)

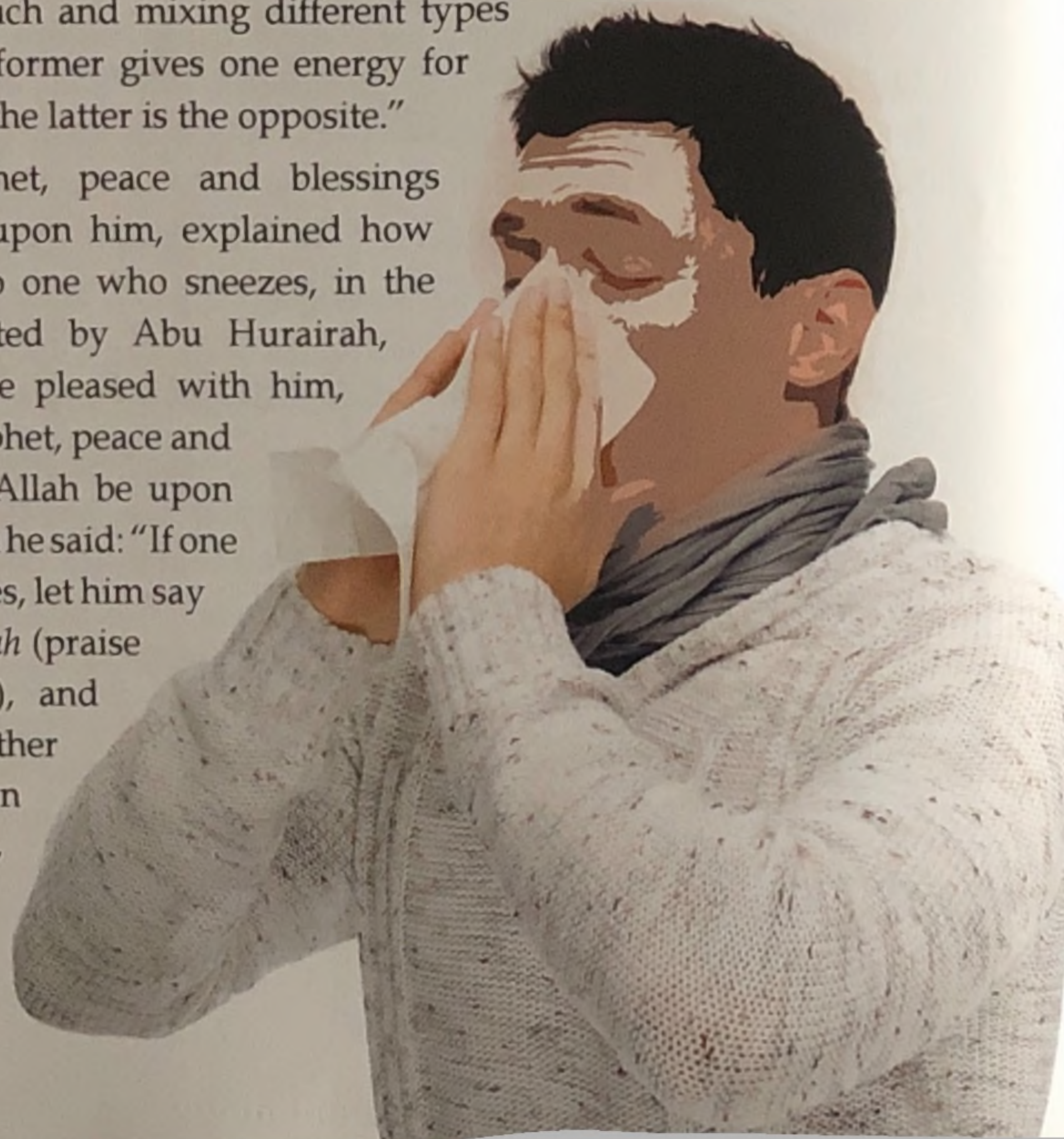




## Sneezing and Yawning

It was narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, said: "Allah likes sneezing and He dislikes yawning. If one of you sneezes and praises Allah, it is the duty of every Muslim who hears him to say to him: *Yarhamuk-Allah* (may Allah have mercy on you). As for yawning, it is from the *Shaitan*, so if one of you (feels the urge to) yawn, let him suppress it as much as he can, for when one of you yawns, the *Shaitan* laughs at him." (Narrated by Al-Bukhari) Ibn Hajar, may Allah have Mercy on him, said that Al-Khattabi said, "What is meant by liking and disliking here refers to the causes, because sneezing is due to energy in the body, opening the pores and not eating too much, unlike yawning which is due to filling the body and making it heavy, which stems from eating too much and mixing different types of food. The former gives one energy for worship and the latter is the opposite."

The Prophet, peace and blessings of Allah be upon him, explained how to respond to one who sneezes, in the *Hadith* narrated by Abu Hurairah, may Allah be pleased with him, from the Prophet, peace and blessings of Allah be upon him, in which he said: "If one of you sneezes, let him say *Alhamdu Lillah* (praise be to Allah), and let his brother or companion say to him, *Yarhamuk-*



*Allah* (may Allah have mercy on you). If he says *Yarhamuk-Allah* (may Allah have mercy on you) to him, let him say *Yahdeekum Allahu wa yuslihu baalakum* (may Allah guide you and set your affairs straight)." (Al-Bukhari)

Nowadays doctors say that yawning is an indication that the brain and body need oxygen and food, and that the respiratory system has fallen short in supplying the oxygen needed by the brain and body. This happens when one is drowsy or unconscious, and just before death. Yawning is a deep inhalation through the mouth, but the mouth is not the natural route for inhalation, because it is not equipped to purify the air as the nose is. If the mouth remains open while yawning, various kinds of germs, dust, pollution and insects may enter with the inhaled breath and reach different parts of the body. Hence the Prophet, peace and blessings of Allah be upon him, taught us to suppress yawning as much as possible, or to cover the mouth with the palm of the right hand or the back of the left hand.

Sneezing is the opposite of yawning, as it is powerful and sudden, and expels air forcefully from the lungs via the nose and mouth. So it blows out whatever is in its way of dust, pollution, insects and germs that had penetrated to the respiratory system. Hence, it is natural that sneezing should be from Allah, because of the benefits it brings to the body, and that yawning should be from Satan, because it is harmful to the body. Therefore it is man's duty to praise Allah, the Exalted, for sneezing and seek refuge with Him from the accursed Satan when yawning.

(*Al-Haqa'iq Al-Tibbiyah Fil-Islam*)



# Siwak

A clinical and chemical study

Dr. Mahmoud Raja 'i Al-Mustayhi,  
Dr. 'Abd Al-'Azeez Al-Jasim,  
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Allah, the Exalted, has blessed mankind with Islam and sent His Messenger Muhammad, peace and blessings of Allah be upon him, as a guide and teacher. Thus Islam is the only religion that combined worldly interests with the interests of the Hereafter.

Islam pays attention to both the body and the soul, and does not prefer one of them over the other, so remedies are integrated, holistic and effective. Thus the Muslim lives a life of balance between body and soul. We do not have room here to list all the examples of that, but we will look at one aspect to which Islam paid a great deal of attention, namely oral medicine. Nothing is more indicative of that than the narrations of the Prophet, peace and blessings of Allah be upon him, which were narrated concerning that.

Before doing so, we will look briefly at some modern information discovered by dentistry and then we will compare these modern theories with what is mentioned in the narrations.

The mouth is the main entrance to the internal organs of the body, so we can understand the danger that may befall these faculties, whether it is the upper respiratory tract, the lungs or the digestive system, if any ailment afflicts the mouth. Moreover, the nervous system that is connected to the teeth and facial area represents a great danger to man because it is the closest to the centre of the nervous system, namely the brain. Hence any pain in this area is unbearable. Thus it is clear why the Prophet, peace and blessings of Allah be upon him, paid a great deal of attention to the cleanliness and care of the mouth.

The teeth are continually bathed in saliva, and each healthy tooth is covered with a thin layer of saliva which adheres to it. It has been found that even after brushing the teeth this layer forms again within less than one hour. It is not thicker than one micron, but as soon as this layer forms, the germs which occur naturally in the mouth start to adhere to it.

If this soft material is not removed within 24 hours, then soft residues will become visible on the teeth where the tooth meets the gum. In experiments on animals, scientists have proved that these soft residues are not affected at all by the passage of food in the mouth, and remain the same even in the mouths of animals that are fed by means of gastric tubes. Thus it was proved that chewing carbohydrate foods does not prevent formation of these soft residues. Until now scientists have been unable to find out how these residues adhere to the surface of the teeth, but it has been proved that these deposits increase in the mouths of people who are unable to clean their teeth all the time, and the germs quickly begin to form







Salvadora persica

colonies on the teeth.

The germs stick to the surface of the teeth and form dentaghnbl plaque. Scientists regard this as the basic factor in tooth decay and gum disease that affects the tissues surrounding the teeth.

Modern research has proved that the germs that reside in plaque are constantly changing their shapes and numbers, and also the ways in which they adhere to the surface of the teeth. Thus they pose a greater menace both to the soft tissue (the gum) and the hard tissue (the teeth).

The rate at which they adhere to the teeth may be altered by means of the type of food eaten, which also changes the chemical and physical structure of the saliva. Scientists were able to discover the cause of that when they asked some patients who had gum disease to stop using toothbrushes for three weeks. Thus they reached the conclusion that the direct cause of gum infection and tooth decay was plaque, when the link between the presence of germs and mouth and tooth disease was proved.

With regard to the link between types of food and plaque, research has proved that sugary substances play a part in the formation of this

layer, because the germs feed on it; sugar also helps to speed up the process of adhering to the tooth surface.

The circumstances surrounding the plaque and what it contains of germs have an impact on the way in which these residues affect surrounding tissues. For example, acidity levels are connected to the concentration of sugars in the saliva, as well as levels of amino acids and vitamins.

The toxins that are secreted by these germs regulate the dynamism of the enzymes that are required in metabolic processes and the growth of germs in plaque. Here we must remember that these things are all interconnected, so if one of them is affected, all the others will also be affected.

It should be noted that the thicker the plaque grows, the more its metabolism increases, i.e., its resistance to removal by using a brush or other tool will also be increased.

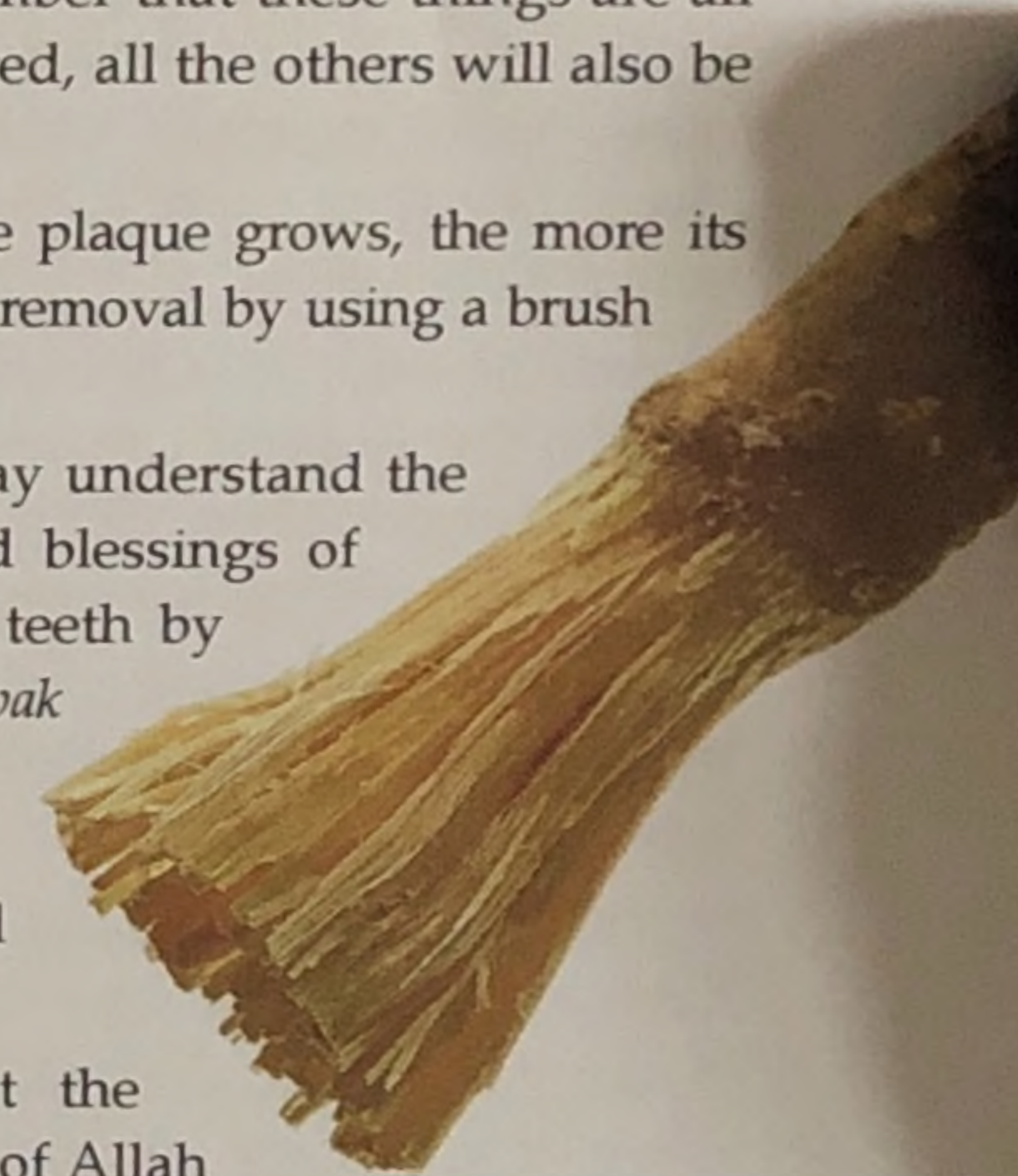
In the light of this information we may understand the advice given by the Prophet, peace and blessings of Allah be upon him, to take care of the teeth by cleaning the mouth, as he said: "The *Siwak* is cleansing for the mouth and pleasing to the Lord." (Narrated by Al-Bukhari in a *Mu'allaq* report, and by Ibn Hibban and Ibn Khuzaimah; its *isnad* is *saheeh*)

In the *Saheehain* it is narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Were it not that it would be too difficult for my *Ummah*, I would have enjoined them to use the *Siwak* at the time of every prayer."

According to another report, it is mentioned: "...at the time of every *Wudhoo'*."

Hence, it is clear that the one who uses the *Siwak* will be in the best shape, because he is repeatedly removing plaque by using the *Siwak* several times every day.

From the above, the precise scientific nature of the Prophet's advice





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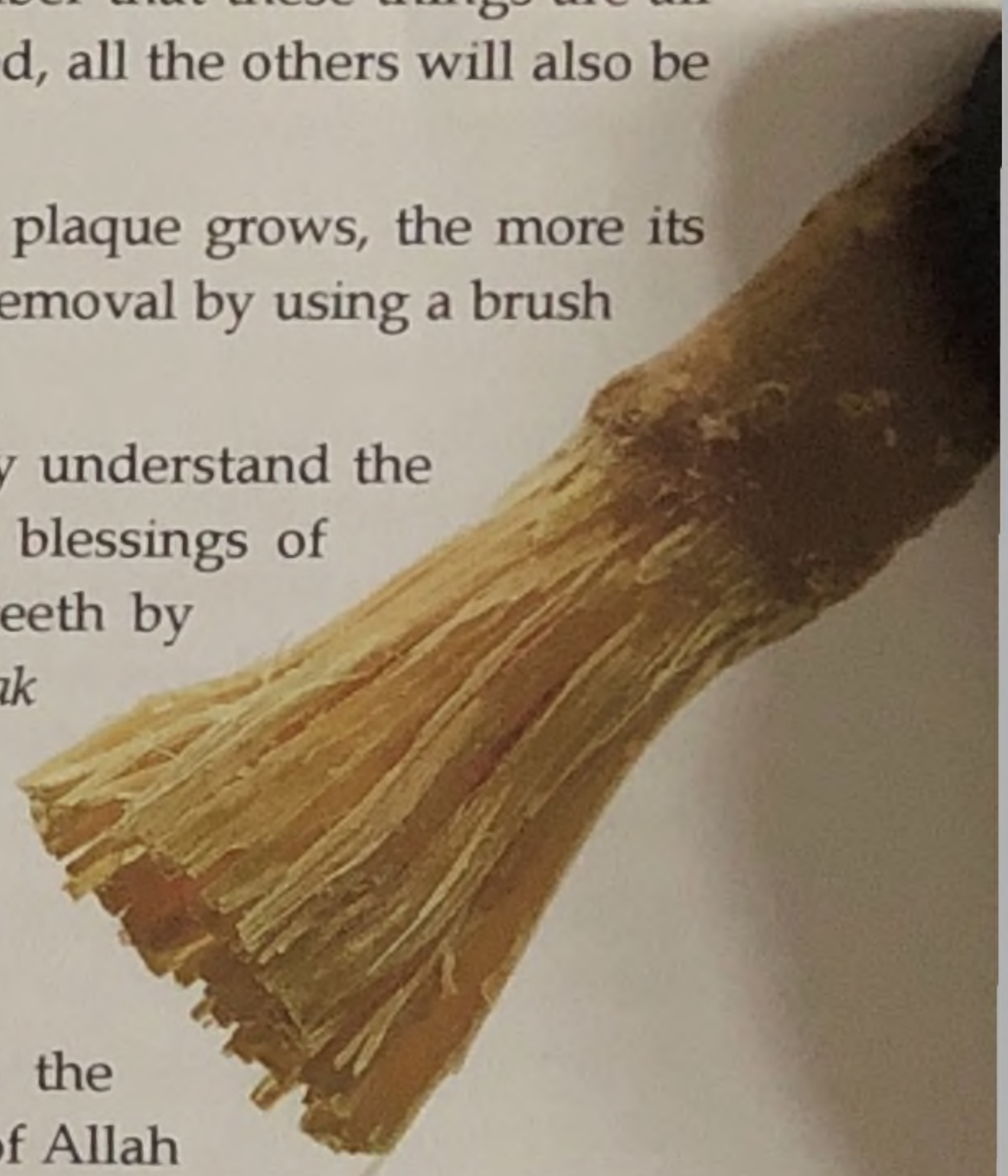
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may be seen, because it is proved that germs begin to accumulate immediately after one has finished cleaning the teeth, which is why the Prophet, peace and blessings of Allah be upon him, advised removing these residues which cannot be removed except by means of physical rubbing.

He said: "I was enjoined to use the *Siwak* to such an extent that I feared I would lose my teeth." (Al-Bazzar from Anas - *saheeh*)

And he said: "I was enjoined to use the *Siwak* until I feared that it would be made obligatory upon me." (Ahmad from Wathilah - *hasan*)

And he said: "I was enjoined to use the *Siwak* until I feared for my teeth." (Al-Tabarani from Ibn 'Abbas - *saheeh*)

The Prophet, peace and blessings of Allah be upon him, had the habit of removing plaque residues from the teeth even at night, as it is narrated in the *Saheehain*: When the Prophet, peace and blessings of Allah be upon him, got up at night, he would brush his teeth with the *Siwak*.

When he entered his house, he would also start *Siwak*. Muslim narrated in his *Saheeh* that Shurayh said, "I asked 'A'ishah, may Allah be pleased with her, 'What did the Prophet, peace and blessings of Allah be upon him, start with when he entered his house?' She said, 'With the *Siwak*'."

The Messenger of Allah, peace and blessings of Allah be upon him, enjoined using the *Siwak* at a time when medical knowledge was unknown. So undoubtedly the Messenger of Allah, peace and blessings of Allah be upon him, was the first one to enjoin paying attention to



oral hygiene and protecting dental health.

It was said that the *Siwak* comes from a tree called Arak. Its scientific name is *Salvadora persica*. It grows in many areas around Makkah and Madinah Al-Munawwarah, as well as in Yemen and Africa. It is a short tree with a trunk diameter of no more than one foot. It has spindly branches, shiny leaves, scabrous bark and a light brown colour. The part that is used is the inside of the roots; it is prepared by being dried and kept in a dry place, then prior to use it is hammered with a sharp tool, or if it is dry it is soaked in water, then it is used to brush the teeth and continues to be used until the fibres begin to disintegrate. Then that part is cut off and a new part is used, and so on.

By means of chemical testing it has been proved that *Siwak* contains the following:

- An alkaloid which may be salvadorine
- Trimethylamine
- High levels of chloride, fluoride and silica
- Sulfur
- Vitamin C
- A small amount of sabonin, tannin and flavonoids
- A large amount of sitosterol
- From a brief look at the chemical components of *Siwak* we may determine the following:
- It has been proved that it is effective in stopping the growth of bacteria in the mouth. This may be because of the presence of a substance containing sulfur.
- Trimethylamine lowers the pH of the mouth (which is one of the important factors in growth of germs) thus the opportunity for these germs to grow is lowered.
- It contains vitamin C and sitosterol which are very important in strengthening the capillaries that nourish the gums, thus enabling sufficient amounts of blood to reach them, in addition to the importance of vitamin C in protecting the gums from infection.



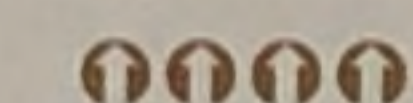
- It contains a resinous substance that strengthens the gums.
- It contains chloride and silica which is known to increase the whiteness of the teeth.
- We felt it appropriate to study this matter scientifically and compare the results of various substances currently available in the marketplace.
- Research was carried out on 80 persons who were divided into four groups of twenty persons each. The groups used *Siwak*, *Siwak* powder, commercially available toothpaste and cornstarch. The aim of the study was to find answers to the following questions:
  - Can *Siwak* take the place of the toothbrush and toothpaste, despite the fact that it is a straight tool that cannot be used in certain places in the mouth, such as the lingual surface of the teeth?
  - When grinding the *Siwak* into a fine powder and using it with a toothbrush, can it remove plaque as well as commercially available toothpaste?
  - How efficient are *Siwak* or *Siwak* powder in cleaning the teeth when compared with commercially available powders, whether fine or coarse?
  - What is the component of natural *Siwak* that could be used after it is extracted chemically and it is determined which of its components is effective in cleaning the teeth?
  - Clinical research has proved a number of points, including the following:
    - The Islamic teachings and recommendations of the Messenger of Allah, peace and blessings of Allah be upon him, to use the *Siwak* fully represent what modern dentistry is trying to achieve, which is the necessary removal of plaque when it is newly formed, before it hardens and affects the soft and hard tissues.
    - Using *Siwak* every day before every prayer repeatedly as is mentioned in the teachings of the Prophet, peace and blessings of Allah be upon him, leads to a high level of oral hygiene.

- *Miswak* contains a high level of a natural substance which gives the Muslim who uses it regularly from an early age strong and healthy teeth, because of its silica content, which makes the teeth and enamel solid; its fluorine content, which strengthens the gums; and its tannin and vitamin A content which strengthen the blood vessels of the gums. It may also possibly contain a substance that is particularly cleansing to the mouth, namely sulphur.
- Research has shown that the oral hygiene of those who use the ground *Siwak* reached a high level, along with absence of infection when compared with the commercial toothpaste and cornstarch that were used by the other two groups.
- Improvement of gum infections that were noted before the research began in the two groups that used *Siwak* and ground *Siwak*, compared to the two groups that used commercial toothpaste and cornstarch.
- The conclusion of the research was that use of the *Siwak* is important. Muslim countries should begin to research the way in which it protects the mouth and teeth, especially since the *Siwak* is widely available in these countries and is cheap. It is sufficient to note that Muslims have adopted its use regularly as part of their religious teachings.

From the above it is clear that *Siwak* has oral health benefits which outweigh those of recently introduced tools and medicines that are used to clean the mouth. The first to benefit from its use was our Prophet Muhammad, peace and blessings of Allah be upon him, who lived in the seventh century, yet had the foresight of the twenty-first century.

The Prophet, peace and blessings of Allah be upon him, spoke the truth when he said: "You should use the *Siwak*, because it is purifying for the mouth and pleasing to the Lord." (Narrated by Ahmad from Ibn 'Umar; it is a *saheeh* Hadith)

(*Al-Majallah Al-Islamiyah Al-Shahri'yah li Tibb Al-Asnan*, Vol. 36)







## Siwak use and Oral Health Its Effects on General Health

As the mouth is the entry-point for food and drink into the body, and is the point of contact with the outside world, it plays host to many germs, such as staphylococcus, streptococcus, lactobacillus and others.

These germs are in a dormant state in the healthy individual, and coexist with him, but they turn harmful and can cause disease if they remain in the mouth and between the teeth where there are traces of food and drink, which the germs begin to dissolve and ferment, resulting in a bad smell.

These substances can damage the teeth, leading to decay or accumulations of minerals around the teeth, causing plaque, gum infections and abscesses.

These germs may also move to other parts of the body, causing infections in the stomach, trachea and elsewhere. They may cause abscesses in various parts of the body, or may lead to septicaemias or blood poisoning, and the overall sickness that results from that.

It is most important to take care of the mouth and teeth, because the teeth play an important role and any disease in them has an effect on overall health. Hence we can see the role of the *Siwak* which is of great importance in reducing problems. Stagnant saliva contains minerals in a concentrated form, and if they find a surface that is not touched by natural cleaning movements such as the movement of the tongue or by artificial movements such as the *Siwak*, then they leave a residue, especially at the gum line, which gradually forms plaque.

At that point, the germs interact with food remnants in the mouth, especially those of sugary foods, forming organic acids which begin to dissolve the tooth enamel then pulp; this decay will continue if oral hygiene is neglected.

### The story of *Siwak*

In 1961, an East German magazine published an article by the scientist Rodet, the head of the Microbiology Institute of Rostock University, in which he said: I read about the *Siwak* which is used by the Arabs as a toothbrush in a book by a traveler who visited their lands. He spoke about this matter in a sarcastic way, taking it as a sign of the backwardness of these people who cleaned their teeth with a piece of wood in the twentieth century. But I thought: Why shouldn't there be some scientific basis for this piece of wood?

The opportunity came when a colleague of mine who works in the field of microbiology in Sudan brought me some of these pieces of wood.

I immediately began my research on them. I crushed them and wet them, then I placed this wetted powder in a petri dish, where there appeared traces like those of penicillin.

People may have used toothbrushes for two hundred years, but the



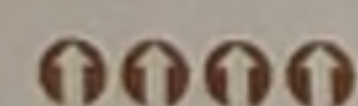
Muslims have been using the *Siwak* for more than fourteen hundred years.

Perhaps examining the chemical composition of the *Siwak* will enable us to understand the reasons why the Prophet, peace and blessings of Allah be upon him, chose it, a choice which was originally dictated by Divine revelation.

Recent laboratory tests have confirmed that the *Miswak* contains high levels of astringent, which is an anti-fungal with a cleansing and constricting effect. It helps to stop bleeding in the gums and strengthens them. It also supports the presence of sinigrin which has a sharp smell and burning taste like mustard; this substance helps to kill off germs.

Microscopic examination of *Siwak* pieces also confirmed the presence of silica crystals and calcium hydroxide, which is effective in cleaning the teeth and removing dirt and yellowish residue. Dr. Tariq Al-Khoury confirmed the presence of chloride and silica, which is a substance that increases the whiteness of the teeth, and the presence of a glue-like substance that covers the enamel and protects teeth from decay. The presence of vitamin C and trimethylamine helps to heal wounds in the gums and enables them to grow soundly, and it was proved that the presence of sulphurous substances prevents decay.

(*Rawai' Al-Tibb Al-Islami* by Dr. Muhammad Nizar Al-Daqar)



## Zamzam water

You may wonder: Does Zamzam water have any advantage over other kinds of water? Yes, Zamzam water does have an advantage in terms of composition. A long time ago, some Pakistani researchers undertook research that proved this. The Center for Haj Research undertook studies on Zamzam water, and found out that it is a wondrous kind of water that differs from others. Engineer Sami 'Ankawi, president and director of the Haj Research Center, told me that when they were digging near the spring of Zamzam during the recent expansion of the *Haram*, the more water they took from Zamzam, the more it gave. They operated three pumps to remove Zamzam water so that they could lay the foundations, then they undertook studies on



Zamzam water from its source to see whether there were any germs in it, but they found that it contained not a single germ. It was clean and pure, but some contamination from elsewhere may occur with the use of bottles, pipes or buckets. But it is clean and pure and there is nothing wrong with it at all.

This is one of the special qualities of Zamzam water. Another of its special qualities is that you will always find it. It has been continually flowing from the time of Prophet Abraham, peace and blessings of Allah be upon him, until today. How long do other wells last? Fifty years,



one hundred years, then their water disappears and runs out, but this well is still flowing and never runs out.

The Prophet, peace and blessings of Allah be upon him, said: "Zamzam water is for that for which it is drunk." (Narrated by Ahmad and Ibn Majah; it is *saheeh*)

No doubt our Prophet Muhammad, peace and blessings of Allah be upon him, has spoken the truth. I know for

certain the story of a man from Yemen with whom I am acquainted. He is a friend of mine and he is an old man. His sight was weak because of his advanced age and he had almost lost his sight. He used to read the Qur'an a great deal and he had a small *Mus-haf*. He did not want to give up this *Mus-haf*, but his sight had grown weak. What was he to do?

He said, "I heard that Zamzam water has healing properties, so I went to Zamzam and started to drink from it." I saw him myself,

taking that small *Mus-haf* from his pocket and opening it and reading it. Yes, by Allah, he opened it and read it, although he had been unable to read letters bigger than those in this *Mus-haf* of his. He told me this after he drank Zamzam water. This is the *Hadith* of the Prophet, peace and blessings of Allah be upon him, but the one who says it must be certain that his *Du'a'* will be responded to.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِعْلَهُمْ يَرْشُدُوا﴾

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Soorah Al-Baqarah, 2:186)

#### Ulcerative Keratitis and Zamzam water

A Muslim brother said, after returning from performing the obligatory Haj: A respectable lady whose name is Yusriyah 'Abdur Rahman Harraz, who was performing Haj with us under the auspices of the Ministry of Awqaf, told us about the miracle that happened to her by the blessing of Zamzam water. Many years ago she suffered a corneal ulcer in



Ulcerative Keratitis

her left eye which resulted in a migraine pain that never left her by night or day, and painkillers did nothing to reduce the pain. Moreover, she had lost almost all vision in the affected eye, because there was a white film over it. She went to a senior eye doctor who confirmed that there was no way to end the pain except with an injection that would kill the pain but at the same time would permanently affect the eye, so she would never see again.





The woman was very upset by this news, but she put her trust in the mercy of Allah, the Exalted, and was certain that He would grant her the means of healing despite the doctors' view that hope was very slim. She decided to do 'Umrah so that she would be able to seek healing directly from Allah at His sacred House.

She came to Makkah and circumambulated the Ka'bah. There were not many people doing *Tawaf* at that time, so she was able, as she said, to kiss the Black Stone and touch her afflicted eye to it. Then she went to Zamzam and filled a cup, and she washed her eye with it. After that she completed *Sa'i* and went back to the hotel where she was staying. After she returned to the hotel, she was surprised to note that her sick eye had become perfectly sound and that the symptoms of corneal ulcer had disappeared without a trace.

How was the ulcer eradicated without surgery? How could the eye for which there was no hope have been restored without any treatment?

She told her doctor about what had happened, and all he could do was cry out from the depths of his heart "*Allahu Akbar*." This woman,

whom medicine had failed to treat, was treated by the Greatest Doctor in His Divine clinic of which His Messenger, peace and blessings of Allah be upon him, spoke when he said: "Zamzam water is for that for which it is drunk." (Narrated by Ahmad and Ibn Majah; *saheeh*)

#### Removal of kidney stones without surgery

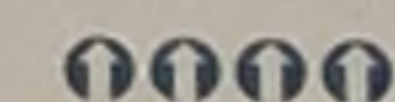
The following story, and others that we hear or read from those who have undergone these experiences, indicate the truth of what the Messenger, peace and blessings of Allah be upon him, said about the blessed well of Zamzam. The narrator of this story, Dr. Farooq 'Antar, says, "A few years ago I was diagnosed with stones in the ureter, and doctors determined that it would be impossible to remove them except by means of surgery, but I delayed having surgery twice. Then Allah inspired me to perform 'Umrah and ask Him to bless me with healing and removal of these stones without surgery."

Dr. Farooq traveled to Makkah and performed 'Umrah; he drank Zamzam water and kissed the Black Stone, then he prayed two *Rak'ahs* (units) before leaving the *Haram*. He felt a stabbing pain in the ureter, and rushed to the



washroom, where the miracle took place: A large stone came out and he was cured without having to enter the operating room. The passing of this stone was a surprise to the doctors who were treating him and watching his case.

(*Al-'Ijaz Al-'Ilmi Fil-Islam Was-Sunnah An-Nabawiyah*)







## Zamzam Water and Recovery from Cancer

Zamzam is the best spring water of all, and is the finest of waters. It is proved in *Sunan Ibn Majah* that the Prophet, peace and blessings of Allah be upon him, said: "Zamzam water is for that for which it is drunk."

And it is proved in *Saheeh Muslim* that the Prophet, peace and blessings of Allah be upon him, said to Abu Dharr, may Allah be pleased with him, after he had stayed between the Ka'bah and its cover for forty days with no food other than Zamzam water: "It is food that nourishes."

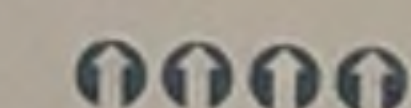
According to other reports, "It is food that nourishes and a healing from sickness."

Many Muslims have tried that and proved the ability of this good water to heal many diseases by the leave of Allah, the Exalted. This is in addition to its sweetness, freshness and ability to strengthen the body. Zamzam still brings massive benefit to the people of Earth on the command of its Lord, as it has done since Allah, the Almighty, caused it to spring forth to quench the thirst of His slave and Prophet Isma'eel and his mother Hajar, and will continue to do so until the Day of Judgment.

An amazing story happened to a Moroccan lady called Layla Al-Helou. Cancer had spread throughout her chest and the doctors determined that she would not live more than three months, after

it was established that the cancer had metastasized. Her husband suggested that she should travel to Makkah and perform 'Umrah, and she did indeed travel to the holy lands and secluded herself in the sacred House of Allah, where she persisted in drinking Zamzam water and was content to eat alongside it just one piece of bread or one egg per day. She spent all her time in prayer, reading Qur'an, supplicating and beseeching Allah, may He be Glorified and Exalted.

Layla says: "For four days I could not tell if it was night or day; I read the entire Qur'an many times, and in my prayers I would make my prostration lengthy, weeping much for what I had missed out on of drawing close to Allah by means of acts of worship both obligatory and supererogatory, *Dhikr* and *Du'a'*. A few days later I noticed that the red spots with which my body was covered had disappeared completely, and I felt in my heart that something had happened. I decided to go back to Paris where I was being treated, to consult the doctors. There the doctors were very surprised. After re-examining me several times, they told me that there was no trace of the cancer that had filled every inch of my chest! I left them in their amazement and wonder and went back to my own country to tell people the story of my healing."







# Dates

## Dates: From the Perspective of Religion and Science

The date-palm is as old as mankind, although there is a difference of opinion as to where it originated. Scientists state that its original home is the Arab Gulf region. Ibn Wahshiyyah mentions two opinions: One is that the date-palm originated in Bahrain and the other is that it originated in Al-Ahsa' and then spread throughout the Arabian Peninsula, as a mummy was discovered in Egypt that was wrapped in a mat made of palm leaves. An entire palm tree was also found in one of the Sakkara graves with a mummy from the First Dynasty (3200 BCE). Many of the Coptic monasteries contain writings that mention the benefits of dates. Dates are mentioned in the Tawrat, Talmud and Qur'an; 'Eesa (peace be

upon him) used the branches of palm trees as a symbol of peace.

The fruit of the date-palm goes through five stages, taking approximately six months. The first stage is called *Al-Hababook* or *Al-Saddi*, when it looks like a small ball that is formed immediately after pollination and has a bitter taste. The second stage is *Al-Balh*, when it starts to grow and lengthen; it is green in color and has an acrid or pungent taste. The third stage is *Al-Busr* or *Al-Khallal*, when it appears yellowish and reddish, and tastes sweet and slightly acrid. The fourth stage is *Al-Rutab* when it becomes soft to the touch and is the color of honey, and is sweet and soft with a sugary taste. In the final stage the fruit becomes a date; its color darkens and it becomes wrinkly. 'Ajwah is a type of date.

Prophet Muhammad, peace and blessings of Allah be upon him, confirmed the importance of this fruit when he addressed 'A'ishah, may Allah be pleased with her, and said: "O 'A'ishah, a house in which there are no dates, its people will go hungry." (*Saheeh Muslim*)

Many people wonder how the early Muslims were able to conquer a quarter of the known world within a third of a century and to maintain





their armies, when in most cases they could give them little more than a sack of dates and a little water. Could a person live on dates and water for a number of months?

Dates have a special value and high status in Islam. I was thinking: why is there all this interest in dates? When I researched the matter in depth, I found that the date deserves all this respect and praise. It is one of the innumerable blessings from Allah, the Exalted, that He has bestowed upon us. Allah says:

﴿وَمَا آتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ﴾

"And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad)." (Soorah Ibrahim, 14:34).

﴿يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought." (Soorah Al-Nahl, 16:11).

Despite the fact that the date tree has been the subject of a number of scientific studies which have confirmed its importance, many people still know very little about it.

One is astonished and stunned by the Prophet's understanding of the value of dates, when he said: "When one of you breaks the fast, let him do so with dates for they are a blessing, and if he cannot find dates then with water, for it is a purification." (Narrated by Al-Tirmidhi; *Saheeh*)

The Prophetic miracle is proved by studies and research: at the end

of the fast, the levels of glucose and insulin in the hepatic portal vein drop, which in turn reduces the absorption of glucose via the liver cells and other tissues such as muscle cells and nerve cells, and all stores of hepatic glycogen are exhausted or almost exhausted; at that point the tissues rely on getting energy from the oxidization of fatty acids and the oxidization of glucose that is manufactured in the liver from amino acids and glycerol. Hence, immediately supplying the body with glucose at this time is of great benefit, as its levels in the hepatic portal vein rise quickly, as soon as it is absorbed. It enters the cells of the liver first, then the cells of the brain, blood, nervous system, muscles and all other tissues, which Allah, the Exalted, has created in such a way that simple sugars will be the best nourishment for them and the easiest way for them to obtain energy. This stops the oxidization of fatty acids, thus preventing the formation of harmful ketones and dispelling the symptoms of overall weakness and slight disorder in the nervous system, if any such occurred as a result of oxidization of a large amount of fats. It also stops consumption of glucose which is manufactured in the liver and thus stops the destruction of amino acids and hence preserves the protein of the body.



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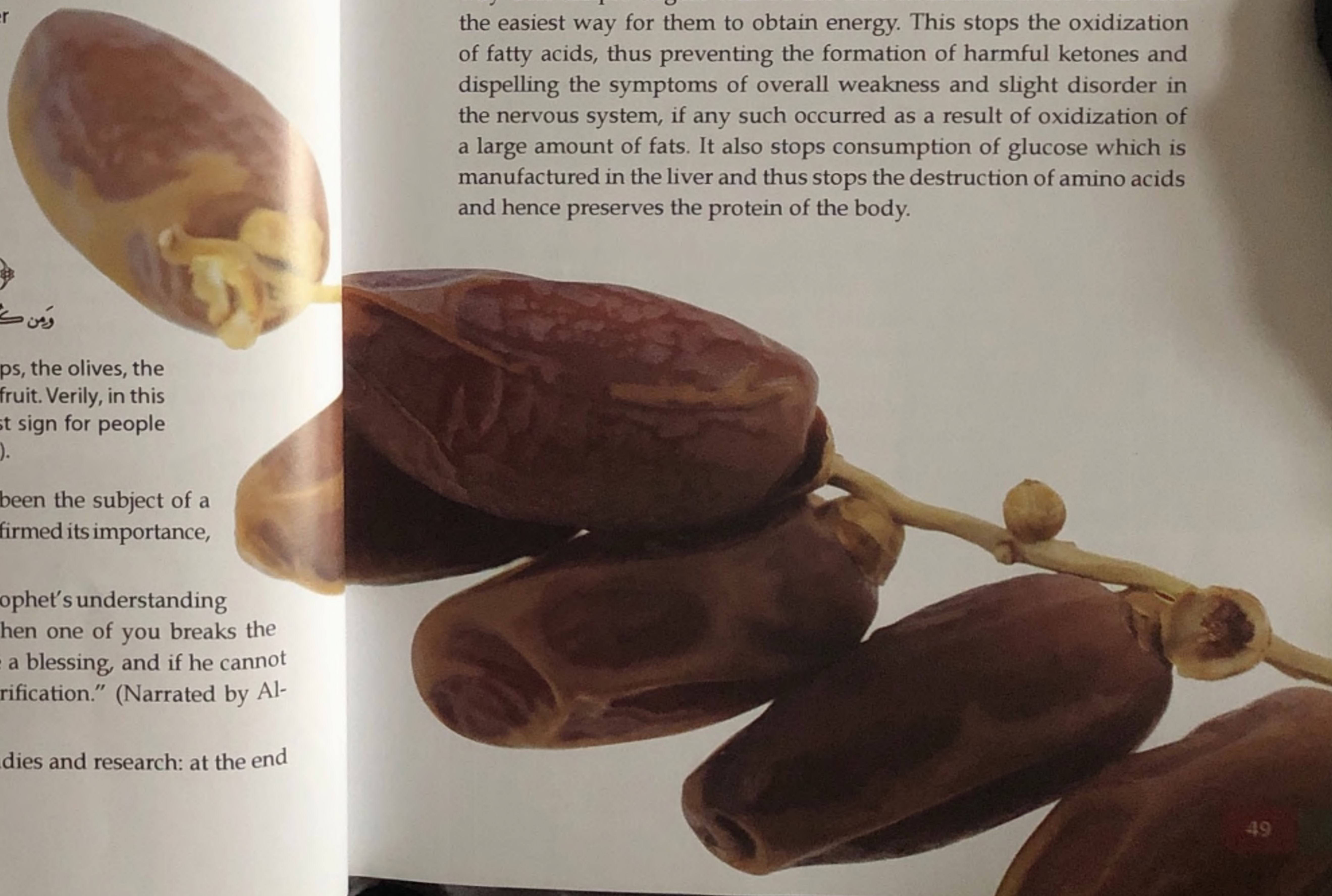
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### Why dates?

Dates are regarded as the richest food in glucose; this is the reason they are the ideal food for the body, because they contain a high level of sugars which varies between 75 and 87 percent, of which glucose forms 55 percent and fructose forms 45 percent, in addition to a certain ratio of proteins, fats and vitamins, the most important of which are vitamins A, B2 and B12, as well as some minerals, the most important of which are calcium, phosphate, potassium, sulfur, sodium, magnesium, cobalt, zinc, fluorine, copper, manganese, and a little cellulose.

Fructose rapidly turns into glucose and is directly absorbed by the digestive system, thus quenching the body's thirst for energy, especially in some tissues which rely on glucose such as brain cells, muscles, red blood cells and marrow.

Fructose, along with cellulose, has the effect of energizing peristalsis, as phosphorus is important for the nourishment of brain cells, and is one of the phosphate components which transmit energy and govern its use in all cells of the body.

All the vitamins contained in dates play an active role in nutritional metabolism: vitamins A, B1, B2, biotin, riboflavin and others; they also have a calming effect on the nerves. The minerals play a fundamental role in the formation of some important enzymes needed in bodily functions, as well as playing a very important role in the contraction and relaxing of muscles and normalizing the pH levels in the body, as a result of which muscle and nerve tension disappear and calmness and energy prevail. Research has also proved that magnesium can delay signs of aging.

On the contrary, if a person begins his *Iftar* (meal eaten to break the fast) with proteins and fat, they will not be absorbed until after a long period of digestion and maceration, which does not serve the purpose of meeting the body's urgent need for energy. Moreover, high level of amino acids in the body that occur as the result of food that is free of sugars leads to a drop in blood sugar levels.

In addition to the vitamins and minerals, we find that dates contain fibre, which is regarded as an important factor in activating bowel movement and flexibility; in other words they act as a natural laxative which prevents constipation and its results such as indigestion and other problems. In fact dates are a remedy for constipation if they are eaten in the morning on an empty stomach.

Fresh dates also contain a little of the hormone pitocin. One of the functions of this hormone is to cause contraction of the blood vessels in the uterus; hence it helps to prevent uterine haemorrhage. We find a reflection of that in *Soorah Maryam*, where Allah, Most High, says:







﴿وَهَزَى إِلَيْكَ يَدَ النَّخْلِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِينًا ۝ فَكُلْ وَاشْرَبْ وَفَرِّحْ عَيْنًا﴾

"And shake the trunk of date palm towards you; it will let fall fresh ripe dates upon you. So eat and drink and be glad." (Soorah Maryam, 19:25, 26).

For these reasons, we can understand the wisdom behind the Prophet's injunction to break the fast with dates.

In the *Hadith* it says that he used to break the fast with fresh dates before praying, and if there were no fresh dates, then (he would break the fast) with dried dates, and if there were no dried dates, then with a few sips of water. (Narrated by Ahmad, Abu Dawood, and Al-Tirmidhi; It is *hasan*)

Furthermore, it is good to eat dates so that they will be nourishment and healing for you, but it is better to eat them with the intention of following the *Sunnah* of the Prophet, peace and blessings of Allah be upon him, so that they will be nourishment, healing and reward for you, *insha'Allah* (if Allah willing). Do not forget to praise and thank Allah, the Exalted, for that great blessing.

Dates: a source of nourishment and health and an economic goldmine

Source: Dr. Sa'eed Shalaby, consultant gastroenterologist

Dates are regarded as a great source of nourishment that meets a number of human needs. In this article I hope to explain the nutritional, health and economic benefits of dates as my contribution to encouraging interest in dates and date palms. There is sufficient evidence of the importance of dates and date palms in the fact that they are mentioned in several places in the Holy Qur'an, such as:

﴿وَالنَّخْلَ بَاسِقَاتٍ لِّمَا طَلَعَ نَبْدٌ﴾

"And tall date palms, with ranged clusters." (Soorah Qaf, 50:10)

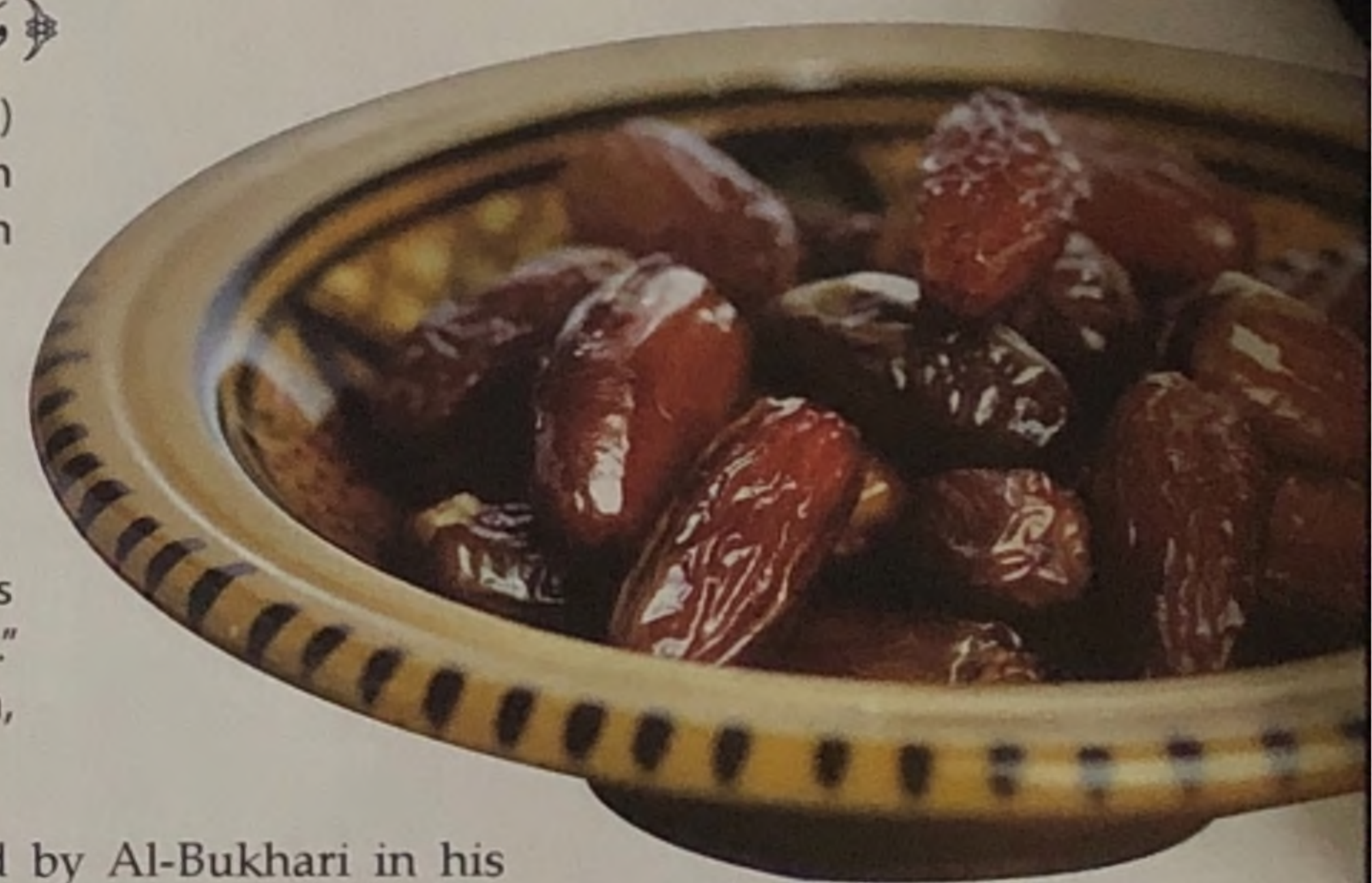
﴿وَزُرُوعٍ وَنَخْلٍ طَلَعَتْ هَاضِمٌ﴾

"And green crops (field) and date palms with soft spadix." (Soorah Al-Shu'ara', 26:148)

﴿فِيهِمَا فَتَحَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

"In them (both) will be fruits, and date palms and pomegranates." (Soorah Al-Rahman, 55:68).

In a *Hadith* narrated by Al-Bukhari in his *Saheeh* from Ibn 'Umar, may Allah be pleased with him, it is narrated that the Prophet, peace and blessings of Allah be upon him, said: "Tell me of a tree that is like the Muslim; its leaves do not fall and ... and it produces fruit at all times. It is the date palm."







### Dates in ancient times

Dates have been regarded as a popular economic food which from the earliest times has occupied a special place in Muslim hearts in general, and in the hearts of the people of the Arabian Peninsula in particular, because the date-palm is like a compassionate mother which embraced them with its branches, fed them with its good fruits, sheltered them with its branches and leaves, and warmed them with its fire.

How often have we heard of poets talking to their date palms, complaining to them. For example, the prince of poets, Ahmad Shawqi, said concerning the date palm:

- *It is the food of the poor,*
- *The sweetmeat of the rich,*
- *The provision of travelers and strangers*

### Dates in modern times

In recent years, people have begun to turn to different kinds of chocolates, biscuits and candies, which the Arabs now offer to their guests as refreshment instead of dates which are superior in nutritional value despite their low price. Now their hearts have become hardened toward the date-palm, and the matter has gone so far that the trees are uprooted to make way for building apartment blocks. Some people keep their date-palms as something ornamental to be shown to guests, or as a symbol of traditional pride, a far cry from the days when it was regarded as something that was almost sacred.

### Reasons for the importance of date-palms and dates

There are many reasons for the importance of date-palms, including the following:

- The date-palm can survive in a harsh environment, including scarcity of water, intense heat and high levels of salinity in the soil
- Its fruits can easily be preserved year round, with no need for special means of preservation
- It is easy to maintain
- Its fruits taste delicious
- It has a high calorie and nutritional value
- It is cheap





### Nutritional value of dates

The Messenger of Allah, peace and blessings of Allah be upon him, said: "A house in which there are no dates, its people will go hungry." (Narrated by Muslim)

The fruit of the date-palm is regarded as a complete nutritional substance, as it contains carbohydrates, proteins, vitamins and minerals, in addition to moisture, which is an important factor in giving the fruit its shape.

Sugars are regarded as the most important component of fresh dates, as they represent 70-75 percent of the dry material (sucrose, fructose, glucose). They also contain 16 amino acids, as well as a good amount of water-soluble vitamins such as thiamine, riboflavin and folic acid, in addition to small amounts of biotin and ascorbic acid.

Dates are regarded as an excellent source of minerals such as iron, potassium, copper, sulphur and manganese, as well as a moderate source of calcium, phosphorus, chlorine and magnesium.

### Analytical composition of dates

The following table explains the nutritional value of 100 grams of dates:

Food group/element	Amount in grams	Food group/element	Amount in grams
Carbohydrate	75 grams	Calcium	65 mg
Water	20 grams	Nicotinic acid	2.2 mg
Fiber	2.4 grams	Iron	2.1 mg
Protein	2.2 grams	Vitamin B1	0.08 mg
Fats	0.6 grams	Vitamin B2	0.05 mg
Phosphorus	72 mg	Vitamin A	60 IU.



### Health benefits of dates

The Prophet, peace and blessings of Allah be upon him, said: "The best of your dates is *Al-Burni*; it takes away sickness and there is no sickness in it." (Al-Ruwayani, Ibn 'Adiyy, Al-Baihaqi, Al-Diya', Al-'Aqeeli, Al-Tabarani, Ibn Al-Sunni and Abu Na'eem in *Al-Tibb*; it is a *hasan Hadith*).

Dates contain many benefits, the most important of which are:

- Relying on them leads to weight loss and a slim body because they are low in fat.
- Dates are regarded as a remedy for anaemia because they contain a high ratio of iron.
- They give immunity against cancer because they contain Magnesium.
- The juice of fresh dates is a diuretic, due to the actions of sugars that are present in it.
- Dates are regarded as strengthening the bones, teeth and libido because they contain Phosphorus and Calcium.
- Dates strengthen the eyesight and maintain the moisture of the eye because they contain Vitamin A, which fights night blindness.
- They strengthen the auditory nerves so they are good for the elderly.
- They have a calming effect on the nerves because they contain Vitamins A and B1 which strengthen the nerves. Dates reduce thyroid activity, as they contain Phosphorus which is regarded as nourishment for the nerve cells in the brain..
- Dates are regarded as a remedy for liver disease, jaundice, dry lips, dry skin and cracked nails because they contain Vitamin B.
- Dates are used to treat diseases of the bladder, stomach and intestines because they contain Vitamins B1 and B2 and niacin, which hydrate and protect the bowel against weakness and infection.
- Dates are regarded as a laxative and remedy for constipation



because they contain cellulose which helps the bowel to move naturally, whereas laxative drugs are harsh and destroy the natural mucus membrane lining of the bowel due to artificial movements. When using drugs, the food remains in the large intestine for a long time, which can lead to colon infection.

- Dates regulate the acidity of the intestine, because they are rich in alkaline minerals such as calcium and potassium.
- They contain alkaline minerals which regulate blood acidity that results from consuming carbohydrates such as bread and rice, which causes a lot of hereditary diseases such as gallstones, kidney stones and high blood pressure. Dates are regarded as very beneficial for mother and baby during the postpartum period, as they stimulate contraction of the uterus after birth, which is important for the forming of breast milk and compensating the mother for what she lost of Iron, Calcium and Vitamin A during birth. This is important for the infant's growth and the formation of blood and marrow. Allah says:

﴿وَهَرَي إِلَيْكَ بِجُنْعِ النَّخْلَةِ تَسْقُطَ عَلَيْكَ رَطَبًا جَنِيًّا﴾

"And shake the trunk of date-palm toward you, it will let fall fresh ripe dates upon you." (Soorah Maryam, 19:25)

Some scientists like Dr. Jabbar Hasan Al-Nu'aimi and Dr. Al-Ameer 'Abbas, (in *Al-Rutab Wan-Nakhlah* by 'Abdur Razzaq Al-Sa'eed, Jeddah, 1985) think that the fact that the inhabitants of desert oases do not have a high incidence of cancer is due to their eating large amounts of dates which are rich in magnesium.

In a study by Dr. Raf'at Husain from Al-Fujayrah, which was summarized by Sayyid 'Uthman in *Majallat Al-Ittihad Al-Imaratiyyah*, 20/12/1991, the amount of fluorine in dates was estimated at four times the amount contained in other fruits. Fluorine plays a role in maintaining the health of teeth and preventing tooth decay. This explains why desert dwellers have good, strong teeth, because they eat large amounts of dates every day, which contain the necessary calcium and phosphorus, as stated above.

Scientists (from an article by Ajwad Al-Haraki about dates in *Majallat Hadarah Al-Islam*, issue No. 7, Volume 18, September 1977) believe that the presence of alkaline minerals in dates regulates blood acidity that results from eating too many starches. It is well known that blood acidity is the cause of a number of hereditary diseases such as kidney stones, gallstones, gout, high blood pressure, haemorrhoids and so on.

In an experiment on the use of date pits as animal feed, it became clear that they contain a female hormone that had an effect on the animals' weight, and they were useful in ridding the animals of colic and diarrhea.

Scientific studies indicate (from an article by Ajwad Al-Haraki on dates in *Majallat Hadarat Al-Islam*, issue No. 7, Vol. 8, 1977) that dates contain properties that can reduce the effects of an over-active thyroid and hyperactivity in children. Hence doctors advise giving dates in the morning to such children, so as to calm them down.

- Do germs live in dates?

It was narrated that Abu Hurairah, may Allah be pleased with him, said, the Messenger of Allah, peace and blessings of Allah be upon him, said: "The best of your dates is *Al-Burni*; it takes away sickness and there is no sickness in it." (Narrated by Al-Tabarani, Al-Hakim, Ibn Al-Sunni and by Abu Na'eem in *Al-Tibb*. It is a *hasan Hadith*)

Dr. 'Abdullah 'Abdur Razzaq Al-Sa'eed says in his book *Al-Rutab Wan-Nakhlah*: It is true that





there is no sickness in dates and germs cannot live in them. Fresh dates of the kinds that are exported to foreign markets were contaminated with cholera germs in a ratio one hundred times greater than what is seen in the stools of patients affected by summer cholera, and three different species of cholera-causing germs were used for that experiment. It was seen in this experiment that the germs could not live for more than three days, which means that when dates are exposed to severe contamination, they become free of the disease-causing factor within three days under natural circumstances. This research was done by the Iraqi Central Institute of Bacteriology in cooperation with an expert internist of the World Health Organization, Oscar Felzenfeld, a cholera specialist.

Drs. Al-Nu'aïmi and Ja'fi said (from the book *Al-Rutab Wan-Nakhlah* by Dr. 'Abdullah 'Abdur Razzaq Al-Sa'eed, Jeddah, 1985), "The Turel studies point to the presence of a layer of tannin in the fruit which protects it against the parasites which produce rotten spots on the surface of the fruit during the *Rutab* stage."

- Dates and poison

Al-Bukhari and Muslim narrated in their *Saheehain*, "It was narrated that Sa'd, may Allah be pleased with him, said, the Messenger of Allah, peace and blessings of Allah be upon him, said: "The one who eats seven 'Ajwah dates every morning will not be harmed that day by poison or witchcraft."

Dr. Mahmoud Nazim An-Naseemi says, "Poison is of various types, and may be external in origin and enters the body via wounds, snake bites or covering large burns with a substance that is regarded as poisonous in large amounts, such as mercurochrome, or it enters via



the mouth with food and drink, or via breathing."

But if the poison is internal in origin, it may be due to things such as urea poisoning (uraemia) or retention of azotes due to kidney failure (azotaemia), or putrefaction in the stomach, or toxins from germs and parasites.

The body gets rid of all harmful substances, toxins from germs and the results of food putrefying in the intestines via the connection with the liver by means of some compounds, the most important of which is glucuronic acid, which is manufactured by the liver as the result of the oxidation of dextrose.

We can say that the function of the liver in breaking down toxic compounds is one of its most important functions. Hence dextrose is included in the diet and treatment of various kinds of poisoning, and fresh and dried dates are among the richest fruits in this sugar.

For health and other reasons that medicine may discover in the future, about which Allah knows best, the Prophet, peace and blessings of Allah be upon him, recommended eating seven 'Ajwah dates in the morning, before breakfast, because their sugar is absorbed quickly and stored in the liver, which helps to destroy and neutralize toxins. In addition to that, it is a spiritual remedy that raises the morale when the Muslim starts his day with seven dates, following the example of and believing in the Messenger of Allah, peace and blessings of Allah be upon him.

- Dates as a protection against witchcraft

It should be noted that when a person eats seven dates in the morning out of faith and believing his Prophet, peace and blessings of Allah be upon him, his certain faith in Allah will increase and he will turn to Him and put his trust in Him. Thus his morale will become higher and his physical and spiritual resistance will be stronger, leaving no room for *Waswas* (whispers from the *Shaitan*) or fears or expectations of witchcraft or poisoning by an enemy who is plotting against him. If that does happen, its harmful effects will be reduced by means of his believing in Allah, the Exalted, putting his trust in Him and believing His Prophet, peace and blessings of Allah be upon him.



So, it is psychological protection and a spiritual remedy against witchcraft, that Ibn Al-Qayyim, may Allah have Mercy upon him, said, "One of the conditions of the sick person benefiting from medicine is his acceptance of it and his belief that it will benefit him; then the body will accept it and that will help him to fight off the disease. Many remedies are efficacious due to the patient's believing in them and accepting them. And Allah knows best."

Different ways of introducing dates into various products:

- Packaging and drying
- Manufacture of dates molasses (*dibs*)
- Manufacture of liquid date sugar
- Manufacture of sweets and pastries
- Manufacture of yoghurts
- Manufacture of date vinegar
- Manufacture of medicinal and industrial alcohol
- Manufacture of citric acid and other organic acids
- Manufacture of proteins and amino acids
- Manufacture of pickles
- Extraction of oils from date pits
- Manufacture of food for infants and children
- Manufacture of animal feed
- Production of wood, paper and rope
- Processing date by-products such as fibers, leaves and pits, e.g. using them for fuel and in handicrafts.

(*Al-Tibb Al-Islami*)

#### Fresh dates (*Al-Rutab*)

Allah, the Exalted, says:

﴿فَاجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ بَلِّغْتَنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ۚ﴾ ﴿فَنَادَتْهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝﴾ ﴿وَهَزَى إِلَيْكِ جَنْعُ النَّخْلَةِ فَنُفِطَ عَلَيْكَ رَطْبًا حَلِيمًا ۝﴾ ﴿فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۝﴾

"And the pains of childbirth drove her to the trunk of a date-palm. She said: 'Would that I had died before this, and had been forgotten

and out of sight! Then (the babe 'Eesa or Jibraeel) cried unto her from below her, saying: Grieve not: your Lord has provided a water stream under you. And shake the trunk of date palm toward you, it will let fall fresh ripe dates upon you. So eat and drink and be glad!" (Soorah Maryam, 19:23-26)

There is medical wisdom behind the choice of the fruit of the date palm over any other fruit during labor and childbirth.

The fruit of the date-palm (*Rutab* or fresh dates) contains a substance that causes the uterus to contract and strengthens the uterine muscles, thus helping in birth. It also reduces the amount of bleeding that occurs after birth.

Fresh dates contain high levels of simple sugars that are easy to digest. They are a basic source of energy and a preferred form of nourishment for the muscles. The muscles of the uterus are among the largest muscles which work very hard during birth. Obstetricians give to women in labor water and sugar in the form of a sugar solution. The verse also speaks of giving liquids with sugar, as Allah, the Exalted, says: "So eat and drink". This is another miracle.

Fresh dates lower blood pressure in the pregnant woman for a short while, after which it goes back to normal. That also serves to reduce the amount of bleeding.

Fresh dates are a soft substance, and it is known medically that plant-based laxatives are beneficial in facilitating the cleansing of the large intestine.





So, it is psychological protection and a spiritual remedy against witchcraft, that Ibn Al-Qayyim, may Allah have Mercy upon him, said, "One of the conditions of the sick person benefiting from medicine is his acceptance of it and his belief that it will benefit him; then the body will accept it and that will help him to fight off the disease. Many remedies are efficacious due to the patient's believing in them and accepting them. And Allah knows best."

Different ways of introducing dates into various products:

- Packaging and drying
- Manufacture of dates molasses (*dibs*)
- Manufacture of liquid date sugar
- Manufacture of sweets and pastries
- Manufacture of yoghurts
- Manufacture of date vinegar
- Manufacture of medicinal and industrial alcohol
- Manufacture of citric acid and other organic acids
- Manufacture of proteins and amino acids
- Manufacture of pickles
- Extraction of oils from date pits
- Manufacture of food for infants and children
- Manufacture of animal feed
- Production of wood, paper and rope
- Processing date by-products such as fibers, leaves and pits, e.g. using them for fuel and in handicrafts.

(*Al-Tibb Al-Islami*)

#### Fresh dates (*Al-Rutab*)

Allah, the Exalted, says:

﴿ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا ۝ فَدَادَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝  
وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۝﴾

"And the pains of childbirth drove her to the trunk of a date-palm. She said: 'Would that I had died before this, and had been forgotten

and out of sight! Then (the babe 'Eesa or Jibraeel) cried unto her from below her, saying: Grieve not: your Lord has provided a water stream under you. And shake the trunk of date palm toward you, it will let fall fresh ripe dates upon you. So eat and drink and be glad!" (Soorah Maryam, 19:23-26)

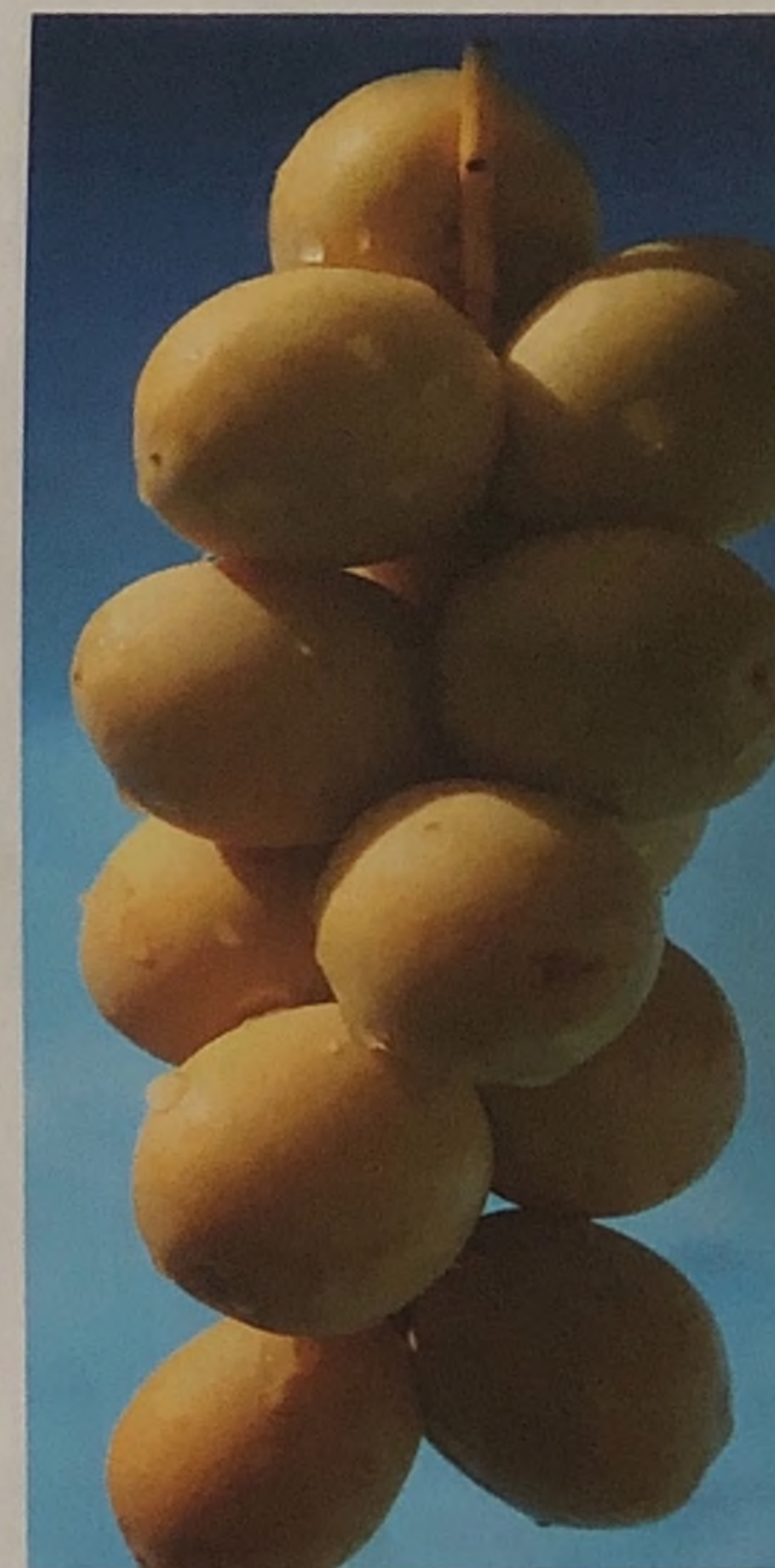
There is medical wisdom behind the choice of the fruit of the date palm over any other fruit during labor and childbirth.

The fruit of the date-palm (*Rutab* or fresh dates) contains a substance that causes the uterus to contract and strengthens the uterine muscles, thus helping in birth. It also reduces the amount of bleeding that occurs after birth.

Fresh dates contain high levels of simple sugars that are easy to digest. They are a basic source of energy and a preferred form of nourishment for the muscles. The muscles of the uterus are among the largest muscles which work very hard during birth. Obstetricians give to women in labor water and sugar in the form of a sugar solution. The verse also speaks of giving liquids with sugar, as Allah, the Exalted, says: "So eat and drink". This is another miracle.

Fresh dates lower blood pressure in the pregnant woman for a short while, after which it goes back to normal. That also serves to reduce the amount of bleeding.

Fresh dates are a soft substance, and it is known medically that plant-based laxatives are beneficial in facilitating the cleansing of the large intestine.





### The miracle of *Tahneek*<sup>1</sup> in Islam

Islam has paid a great deal of attention to the care of the infant and mother throughout all stages of development. What the United Nations, human rights organizations and World Health Organization have to say cannot compare with it.

In Islam, care of the infant does not begin at the moment of birth, rather it begins from the time a person first thinks of marriage. The Prophet, peace and blessings of Allah be upon him, enjoined us to choose good husbands and wives.



Islam pays a great deal of attention to the soundness of the offspring and the formation of a strong family, not only from a moral point of view, but also taking into account physical, hereditary and psychological aspects.

This care continues during pregnancy, birth, breastfeeding and the stages of child rearing that follow. One of the manifestations of this care is the *Tahneek* of the newborn.

#### Some narrations about *Tahneek*:

Al-Bukhari narrated in his *Saheeh* from Asma' Bint Abi Bakr, may Allah be pleased with her, that she got pregnant with 'Abdullah Ibn Zubair in Makkah. She said, "I set out when I was full term, and came to Madinah and stayed in Quba, and gave birth in Quba', Then I brought him to the Messenger of Allah, peace and blessings of Allah be upon him, and put him in his lap. Then he called for a date and chewed it, then he spat into his mouth, and the first thing to enter his stomach

<sup>1</sup> Tahneek: chewing a date or something sweet, then putting it into the newborn's mouth and rubbing it into the roof of the mouth with one's finger until it dissolves.

was the saliva of the Messenger of Allah, peace and blessings of Allah be upon him. Then he rubbed the inside of his mouth with the date (i.e., *Tahneek*), then he prayed for him and blessed him."

In the *Saheehain* it is narrated that Abu Moosa, may Allah be pleased with him, said, "A boy was born to me and I brought him to the Prophet, peace and blessings of Allah be upon him, and he called him Ibrahim and rubbed the inside of his mouth with a date, and prayed for him to be blessed, then he gave him back to me."

#### Scientific explanation

The level of sugar (glucose) in the blood of the newborn is low; the lower the newborn's weight, the lower the level of blood glucose will be. Hence glucose levels in premature babies (those whose weight is less than 2 kg) is usually very low, and in many instances it is less than 20 mg per 100 ml of blood.

In newborns who weigh more than 2 kg, the level of sugar in their blood is usually above 30 mg. This level of blood sugar (20 or 30 mg) is regarded as very low, and in many cases may lead to the following symptoms:

- The newborn refuses to nurse
- Limpness of the muscles
- Repeated interruptions in breathing, resulting in cyanosis
- Seizures, fits or convulsions

That may lead to chronic, serious complications, namely:

- Delayed growth
- Mental retardation
- Cerebral palsy
- Impairment to the hearing or vision or both
- Epilepsy

If this case is not treated immediately, it may end in death, even though the remedy is very easy and available, which is to administer glucose dissolved in water, either by mouth or intravenously.



### Analysis

When the Prophet, peace and blessings of Allah be upon him, rubbed dates inside the mouths of newborn infants after taking the dates into his mouth, and rubbing the softened date that was mixed with his blessed saliva, there was great wisdom behind that. Dates contain abundant amounts of glucose, especially after they have been diluted with saliva, which contains enzymes that turn disaccharides (sucrose) into monosaccharides. Saliva also helps to dilute these types of sugar, thus enabling the infant to benefit from it.

As most or all newborns need glucose immediately after birth, giving the newborn softened dates protects the child from the danger of complications caused by lack of sugar that we have referred to above.

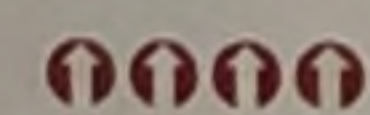
Recommending *Tahneek* or rubbing the inside of the infant's mouth with softened dates is a very important protective remedy. It is a medical miracle that mankind did not know of, and they did not know of the dangers of low glucose levels in the blood of the newborn.

The newborn, especially if premature, undoubtedly needs to be given a sugar solution immediately after birth. What obstetric hospitals and children's hospitals usually do is give a glucose solution to the newborn immediately after birth, then after that the mother begins to breastfeed.

These *Ahadeeth* which speak of *Tahneek* open up an important new horizon in the protection of children, especially premature infants, against serious diseases that are caused by low glucose levels in their blood. Giving the newborn an easily-digested sugary substance is the safest and best solution in such cases.

This also explains a medical miracle that was not known at the time of the Prophet, peace and blessings of Allah be upon him, or in subsequent eras, until the wisdom behind that procedure became clear in the twentieth century.

(Article by Dr. Muhammad 'Ali Al-Barr in *Majallat Al-'Ijaz Al-'Ilmi*, issue No. 4)



## Honey

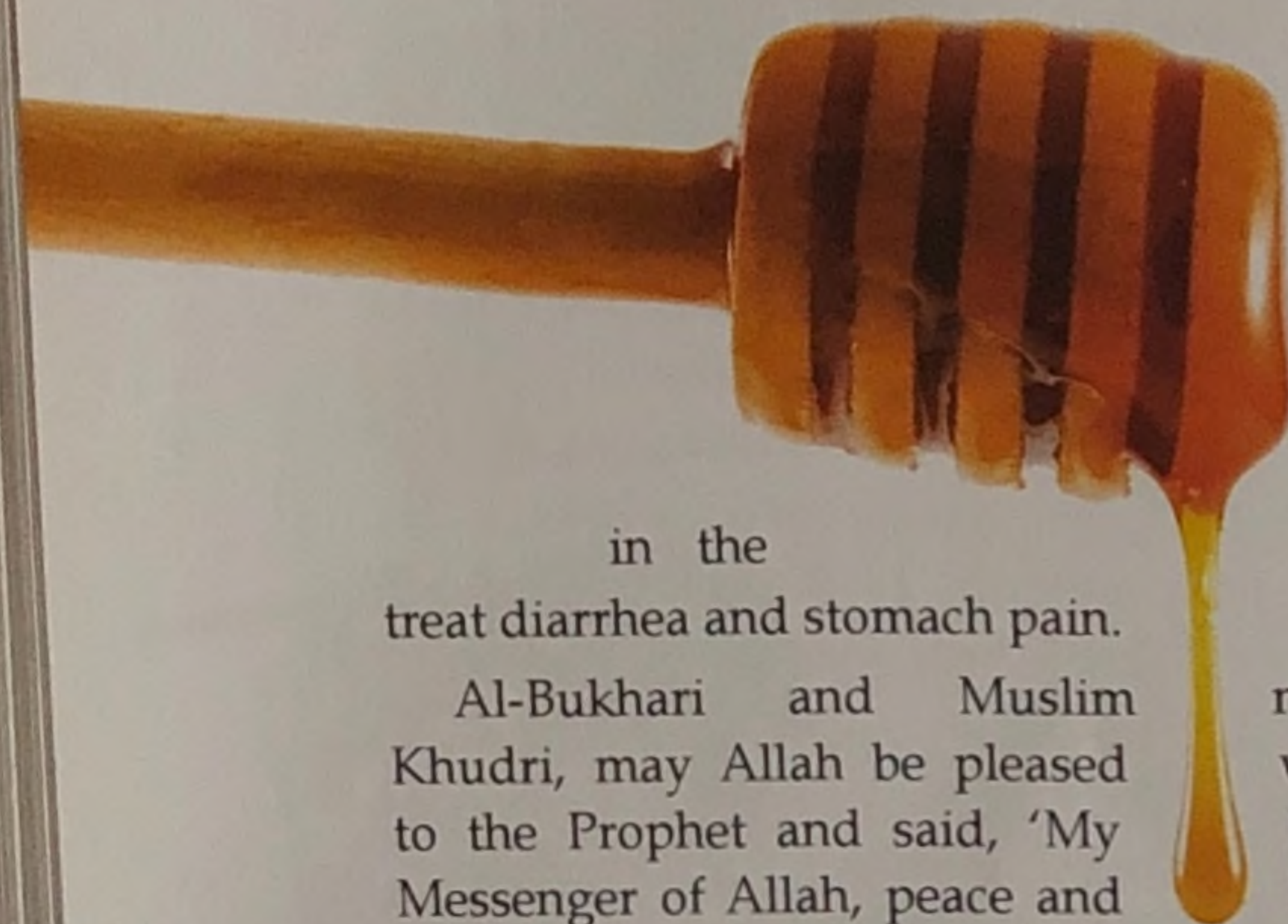
Allah, the Exalted, says:

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ﴾

"There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think."  
(Soorah Al-Nahl, 16:69)

Thus there is an indication in the Qur'an that there is healing for people in honey. Doctors agree that there are many benefits in honey,





in the  
treat diarrhea and stomach pain.

Al-Bukhari and Muslim Khudri, may Allah be pleased to the Prophet and said, 'My Messenger of Allah, peace and said: 'Give him honey to drink.'

'I gave him honey to drink but it only made his diarrhea worse.' He repeated that to him three times, then he came to him the fourth time and he said: 'Give him honey to drink.' He said, 'I gave it to him to drink but it only made it worse.' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Allah is telling the truth and your brother's stomach is lying.' And he gave it to him to drink and he recovered."

It has been proved through an experiment carried out by a number of researchers that honey is effective in reducing the period of diarrhea in people who have infections of the stomach and intestines. That is because of the germ-killing properties of honey.

Dr. Sackett, a germ specialist and researcher in the Colorado Agricultural College carried out tests to find out the effectiveness of honey in killing germs. He put germs that cause various diseases in dishes of pure honey, and he found that all the germs died including the germs that cause typhus, which died after 48 hours; the germs that cause typhoid fever, which died after 24 hours; and the germs that cause dysentery, which died completely after 10 hours.

Doctor Lockheed, who works in the Enzymology Department of the University of Ottawa, repeated the same experiment as Sackett under different circumstances, and he confirmed the soundness of his results and proved beyond any shadow of a doubt that the germs which cause human disease died as a result of the action of pure honey.

and a number of experiments and different kinds of research have been carried out. We do not have room here to discuss them all in detail. But in brief, we may discuss what is mentioned *Sunnah* about using honey to

narrated that Abu Sa'eed Al-with him, said, "A man came brother has diarrhea.' The blessings of Allah be upon him, So he gave that to him, then he

Experiments have also shown that honey can be used as an alternative to glucose which is usually given to patients suffering from diarrhea and that the fructose that is found in honey encourages absorption of water from the intestine without increasing the absorption of sodium.

Honey was also tested in the form of a suppository given to patients who had ulcers in the large intestine and it was proved to be beneficial in healing these ulcers. In a modern study on the effects of honey on the secretion of stomach acids it was shown that honey reduces the secretion of hydrochloric acid to normal levels and thus helps in the healing of stomach and duodenal ulcers.

Despite the fact that honey contains a high level of sugar, studies have shown a great difference between normal sugar and honey in nutrition. Sugar that is manufactured from honey does not cause fermentation or the growth of germs, hence children who are treated with honey have less need for antibiotics than those who do not use it.

Thus it is clear that honey is one of the best medicines for treating stomach pain and cases of severe diarrhea. It is easily digested and quickly absorbed, hence the Prophet, peace and blessings of Allah be upon him, told that man to give his brother honey to drink and to carry on giving more doses of it until he was healed by the leave of Allah, Most High. This demonstrates another aspect of the miraculous nature of the Prophet's *Sunnah* that was not known until recent times.







## Honey as an antibiotic

■ Dr. Ahmad Shawqi Ibrahim – Kuwait

The Holy Qur'an mentions honey and states that in it there is healing for mankind. The effects of honey as a remedy have been researched in many studies in the past and a great deal of attention has been paid to it in modern studies. It has been found to work as an antibiotic when used topically on wounds and burns.

In 1937, the effect of honey as an antibiotic on 17 different types of microbes. In 1944, Blackey discussed the components of honey that could have antibiotic effects.

In 1956, the components of honey were isolated by using a number of solvents, and scientists reached the conclusion that the substance that killed germs in honey was present in a substance that was soluble in ether.

In 1958, studies found that the antibiotic in honey was not in the



## HONEY

enzymes that are present in it.

In 1958, Weninck found that light honey has the same effect as antibiotics and that may be because of an enzyme in honey.

In 1960, it was found that this substance in honey was unknown. Stenson in 1960 and Jonathan in 1963 investigated the germ-killing substance in honey. They assumed that it was in the glycolic acid or in the hydrogen oxide.

In 1970, in a study of a patient who had had a hysterectomy, that using honey locally on the wound kept it free of germs for between three and six days only, and that healing took place after two weeks on average.

In this research, the effect of light honey (1 to 5 percent) was studied on a number of germs which were cultured in the lab in 149 cases of urinary tract infection of patients whose urine contained more than 100,000 microbes per cubic centimetre of urine.

A comparison was made between the effect of light honey on different levels of germs and the effect of a number of antibiotics on them.

The research was carried out on nine different kinds of germs in the patient's urine, the most numerous of which were bacilli in the colon.

It was found that light honey (50 percent, 35 percent) was more effective than gentamycin on those germs. As for light honey (20 percent, 10 percent), it was less effective on *Klebsiella* germs and other germs.

The results were in accordance with those reached by other studies in 1970, which confirmed that honey is a healing for some diseases and kills many germs, which makes it preferable to use honey as a remedy for infected wounds and burns, and promises good medical results.







## Honey and Diseases of the Digestive System

■ Dr. Saleh Najm, Cairo

In the *Saheehain* of Al-Bukhari and Muslim, there is a *Hadith* which speaks of using honey as a remedy for diseases of the digestive system. This is regarded as the first proved scientific report on a case of sickness in which the benefits of honey were proved and its good effect in treating diseases of the stomach and intestines.

Al-Bukhari and Muslim narrated that Abu Sa'eed Al-Khudri, may Allah be pleased with him, said: A man came to the Prophet, peace and blessings of Allah be upon him, and said: "My brother has diarrhea." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Give him honey to drink." So he gave that to him, then he came to him and said, "I gave him honey to drink but it only made his diarrhea worse." He repeated that to him three times, then he came to him the fourth time and he said: "Give him honey to drink." He said, "I gave it to him to drink but it only made it worse." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Allah is telling the truth and your brother's stomach is lying." And he gave it to him to drink and he recovered.

It is amazing to see in this report the certainty of the Messenger of Allah, peace and blessings of Allah be upon him, in the face of what practically appears to be a worsening of the man's diarrhea every time his brother gave him honey to drink. But this certainty ended with confirmation in the end.

Since that time, Muslims have used honey for diseases of the digestive system, the genito-urinary tract and the respiratory system. They use honey for skin diseases and other sicknesses. Some of these results were recorded and many books have appeared throughout the

ages. In this research we will present the results of a practical attempt to use honey in cases of indigestion and duodenal ulcers by means of experiments, case-notes, X-rays and endoscopy.

### Method of study

Forty-five patients suffering from indigestion were selected, including both those who had long since been proved to have duodenal ulcers and those for whom that had not been proved. They were selected according to the following criteria:

- Symptoms of sickness and lab results which pointed to disease in the digestive system
- Colored X-rays of the upper digestive system
- Gastroscopy of the stomach and duodenum

These criteria were followed in compiling a list of patients to be included in this experiment which was to last for six months, during which they were to be treated with honey, and there were to be regular monthly checkups for each patient.

Patients were advised to drink 30 cc of



whatever honey was available, without specifying any particular type, to be taken before food three times daily.

In order to make a sound scientific comparison, we chose 20 other patients with similar characteristics to the first group, but they were not given honey. This was in order to compare between the two groups and find out the beneficial effects of honey on the first group, while the second group were given pills to make them think that they were being treated, but the pills contained a substance that was neither harmful nor beneficial. As the twenty patients did not respond to the dummy pills and continued to suffer from the sickness, for fear of potential harmful complications and for humanitarian and professional reasons, we stopped the experiment with this group of twenty after only three months, not six months as with the first group in the experiment.

#### Results

The results here are limited to the first group of 45 patients (26 males and 19 females), whose ages varied between 20 and 50 years, but most of them were in their thirties and forties.

In Table 2, we see that the most important symptoms of which they were complaining at the beginning of the treatment was gastric bleeding, in 62 patients only. But the problem for the overwhelming majority was different symptoms of indigestions (stomach pains, acidity, swelling in the upper abdomen, nausea, vomiting). It also became clear that half of the patients were suffering from anemia in which the haemoglobin levels in the blood were lower than 50 percent. The ratio of invisible blood in the stools rose by 82 percent. All of that is explained in Table

3. Table 4 explains the results of barium X-rays which prove that 75 percent of these patients were suffering from ulcers or infection in the duodenum or infection in the stomach wall. Table 5 shows the results of gastroscopy of the stomach and duodenum. The results here are similar to those which were shown by coloured X-rays.

Finally, in Table 6, we see the criteria according to which the results of this research were examined and the basis used to determine whether a person was healed or had improved because of using honey. We may note in this table that two thirds of patients recovered completely and seven others improved noticeably.

Healing of duodenal ulcers took place in five patients. This was confirmed by means of X-rays and gastroscopy. In this table also we see that levels of haemoglobin improved greatly and that invisible blood in the stools disappeared in all patients except four.

#### Comments and conclusion

The information that we have presented in this experimental study gives strong evidence that honey has a prominent role to play in diseases of the digestive system. We also tested honey in the form of an injection given in the buttocks of patients suffering ulcers in the large intestine and it was proved to be effective in healing these ulcers; patients responded to this treatment.

It may be noted that the benefits of honey can be seen clearly in cases of internal sickness (infections, ulcers in the digestive system).

At the same time its benefits are limited or nonexistent in cases where the psychological factor plays a major role such as contraction



in the lower oesophagus or in cases of spasms in the intestinal muscles. By referring to what was written by the ancients about honey, we find a wealth of books which prove the success of honey in treating many diseases of man such as poisoning with heavy metals, liver diseases, skin diseases, etc.

In a modern study on the effects of honey on stomach secretions such as acids and enzymes, it is clear that honey reduces the secretion of hydrochloric acid to natural levels, thus helping in the healing of stomach and duodenal ulcers.

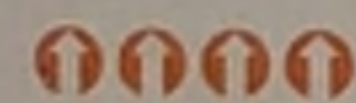
Others have studied the antibacterial properties of honey and its components, such as Ahmad Al-Zawawi, who demonstrated that honey helps in the healing of infected wounds and chronic skin ulcers.

The basic components of honey, which is 40 percent dextrose, may be an effective factor in the response of body tissues to it, as no other food shares this characteristic.

In general, there is still an urgent need for more careful and serious research in order to understand on the basis of scientific evidence the beneficial effects of honey on the body in sickness and in health. But we can say that honey is one of the most beneficial foods available to doctors for the treatment of many diseases of the digestive system.

It is preferred to any other kind of treatment and that is because it is a natural food containing a high level of dextrose which does not have harmful side effects like drugs.

Over and above that, it is cheap and easily available. For these reasons, we think that honey should be the first choice for treating cases of disease in the digestive system. And Allah knows best



## Honey and Eye Diseases

■ *Prof. Dr. Mohammed Amarah, Egypt*

Hypothesis: The researcher got the idea of using honey to treat some eye diseases from the Holy Qur'an.

Allah, the Exalted, says in His Book:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ أَنِ اتَّخِذِي مِنَ اللَّبَالِ يُونَا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦﴾  
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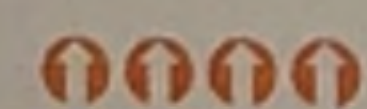
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"And your Lord inspired the bee, saying: 'Take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you): There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.' (Soorah Al-Nahl, 16: 68-69).

Al-Bukhari and Muslim narrated that Abu Sa'eed Al-Khudri, may Allah be pleased with him, said, A man came to the Prophet, peace and blessings of Allah be upon him, and said: "My brother has diarrhea." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Give him honey to drink." So he gave that to him, then he came to him and said, "I gave him honey to drink but it only made his diarrhea worse." He repeated that to him three times, then he came to him the fourth time and he said: "Give him honey to drink." He said, "I gave it to him to drink but it only made it worse." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Allah is telling the truth and your brother's stomach is lying." And he gave it to him to drink and he recovered."

This *saheeh* Hadith may be interpreted in several ways, the most important of which are:

- Honey is healing for most diseases, without specifying any particular disease, as the Messenger of Allah, peace and blessings of Allah be upon him, did not see that sick person, rather the brother of the sick person came and complained to him, yet despite that he prescribed honey for him. If honey were a healing for some diseases and not others, the noble Messenger, peace and blessings of Allah be upon him, would have enquired as to the type of disease before prescribing honey for him.
- In order for honey to have its healing effect it requires some time. The length of this time may vary from one patient to another. This is clear from the fact that the brother of the sick person

kept coming back to the Prophet, peace and blessings of Allah be upon him, complaining that his brother was still suffering from his sickness, but the noble Messenger, peace and blessings of Allah be upon him, confirmed that he should carry on giving his brother honey to drink saying: "Your brother's stomach is lying and Allah, the Almighty, speaks the truth."

﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾

"Wherein is healing for men." (Soorah Al-Nahl, 16:69).

The researcher used honey for the first time in a clinical setting to treat a patient who had scotoma of the cornea as the result of herpes.

Detailed clinical description of the first treatment of a case with honey with the knowledge of the researcher: The patient was a young man called Ahmad A; his age was 30 years. He came to us for examination, complaining of repeated dendriform ulcers in the cornea accompanied by severe infection inside the cornea.

The patient stated that he had gone to a newly qualified specialist doctor before coming to us. He went to him four times in one year and on the last visit the problem was more severe than before, and it was treated under the supervision of a newly qualified doctor (newly specialized); it was treated wrongly using cortisone drops for that eye in the hopes of slowing down the interaction of antigens and antibodies inside the structure of the cornea, thus reducing the severity of the scotoma in the cornea. Upon examination of the patient under my supervision, it was found that he had a large ulcer in an eye that looked calm and white.

At that point, I advised the patient to stop using the cortisone drops immediately, and I asked him to use a remedy for viral infections of the cornea, every hour during the day, and an antiseptic cream every evening, in addition to using eye drops four times daily and wearing a cotton pad over the eye.

After fifteen days, the surface of the cornea had healed, therefore the cornea did not turn green when using a fluorescent dye. Despite this strong treatment, the patient's vision did not improve tangibly because





dendriform ulcers in the cornea

of the interaction of the infection inside the cornea. The patient's situation became very critical, as even using cortisone drops, although they are useful in slowing down the interaction between the antigens and antibodies inside the cornea, would definitely lead to an increase in multiplication of the virus inside the cornea, and the end result of this case would be the disease increasing in the patient's eye and the deterioration of his vision to a great extent. Any delay in treating the cornea would also lead to a large and permanent scotoma which would block his vision, along with permanent loss of sharp eyesight.

This critical case forced me to think of using honey topically twice a day like a cream, for the purpose of finding out the effectiveness of using honey for treating such critical cases.

By checking the patient weekly, it was possible to see the extent of tangible improvements and the certainty of calming the corneal infection which healed completely within six weeks, praise be to Allah, Most High.

The results were amazing, which encouraged the researcher to carry out a practical clinical study to find out the effectiveness of honey when applied topically in healing some diseases of the surface of the eye.

#### Material and methods:

Method of selecting patients for the study:

The study was carried out on a number of patients who visited the University Hospital and my private clinic, and who complained of swollen eyes, corneal infections and some other symptoms on the surface of the eye. A number of these patients were examined one after

another and all symptoms and clinical observations which confirmed the diagnosis were recorded. Samples were taken by a swab from the conjunctiva and these samples were sent to the lab and cultures taken to be tested for germs. In some cases, it was decided to take a swab of cells from beneath the eyelid, to support the clinical diagnosis.

After arriving at a final diagnosis of each case according to clinical observations and lab tests, patients were given regular treatment with the appropriate medicines and drugs for each case.

With regard to those patients whose cases did not respond to treatment, such as corneal infection resulting from the herpes virus, they were included in this clinical research so that they could be given pure honey to treat them. The following cases were listed in the clinical study:

- General corneal infection
- Chronic swelling of the eye with negative results of a culture taken from a swab of the conjunctiva
- Inflammation of the eyes
- Dryness of the conjunctiva
- Viral infection of the cornea (herpes)
- Chronic infection of the edge of the eyelid

#### Method of treatment

Pure local honey was used by applying it to the lower conjunctiva; it was applied exactly like a cream, two or three times per day according to the state of the eye. The patient was advised to come back every day for a week, according to his medical situation, to record all symptoms and clinical observations of the development of his case, in addition to drawing diagrams of the eye or taking a coloured photograph whenever possible.

On every occasion, comparisons were made with the symptoms and clinical observations in the previous visit. Based on that the decision was made if there was any improvement, if the progression of the disease was halted, or if there was any deterioration.



### Results of the research

Results showed that applying pure local honey to the lower conjunctiva led to a temporary burning sensation in the eye and caused the eye to water accompanied by redness in the eye, but this quickly disappeared.

But these side-effects did not lead to any stoppage in using the remedy in any of the cases been researched.

The research showed tangible improvements in most cases to varying degrees. Very few cases did not improve but they did not get any worse either.

In the cases in which there was no improvement, it was found that the patient had used foreign honey from artificial hives in which the bees were fed on water and sugar, and did not feed on flower nectar as in the case of local bees.

The following table shows the results of the research:

Type of disease	Number of patients who improved	Number of patients who did not improve	Total number of patients
Corneal infection	26 persons i.e. 86%	Four persons i.e. 14%	30 persons
Viral corneal infection	15 persons i.e. 83%	Three persons i.e. 17%	18 persons
Chronic inflammation of the eye	12 persons i.e. 85%	Two persons i.e. 15%	14 persons
Regular inflammation of the eye	14 persons i.e. 87%	Two persons i.e. 13%	16 persons
Dryness of the conjunctiva	Eight persons i.e. 88%	One person i.e. 12%	9 persons
Chronic inflammation of the edge of the eyelid	12 persons i.e. 80%	Three persons i.e. 20%	15 persons



### Discussion and analysis of the results

Honey is a sugary liquid that is sticky in consistency, yellow in colour. It is collected by bees from the nectar of flowers and crops then it is subjected to certain biological processes in the bees' stomachs, that are known only to Allah, the Exalted, then it is produced in the form of a drink of different colours according to the type of plants from which





the bees drank nectar. It is well known that some honey is white, some is yellow and some is red. Most of this liquid is composed of sugar, 70 percent approximately. The type of sugar differs according to the type of plants on which the bees feed. Therefore honey contains a distinct group of glucose and different types of fructose; the difference between all these types is due to differences in the order of ions on water molecules, on the carbon structure of each molecule.

Undoubtedly the healing effect of honey on diseases of the surface of the eye is astounding and calls for a great deal of pondering and points to the power of Allah, the Almighty, may He be Glorified and Exalted, as Allah has not created it in vain; rather He has put a great deal of power in honey so that it may be a healing for mankind. In *Zad Al-Ma'ad Fi Huda Khayr Il-'Ibad*, in the third volume, it says: "You should use the two healing ones, honey and the Qur'an; honey is a healing for the body just as the Holy Qur'an is a healing for the soul."

From a clinical study of the cases mentioned in this research, it is

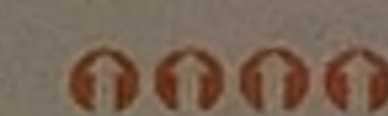
## HONEY

possible to conclude that the redness that occurs in the conjunctiva when honey is applied to it activates the circulation of the blood in the site of infection, and the blood brings natural antibodies to increase the body's resistance to pathological changes. Similarly honey contains particular enzymes which increase the body's resistance. Now a study is being carried out in an attempt to isolate these enzymes in conjunction with the biochemistry department in the Al-Mansoorah College of Medicine, Egypt.

No doubt honey, which the Holy Qur'an has stated contains healing for mankind, is free of any side-effects like those which occur when the using drugs which are man-made. This does not at all mean using honey is sufficient or that readers should neglect necessary surgical procedures which we have learned from studying medicine and surgery. Glory be to the One Who taught man that which he knew not.

This experiment was based on the study of clinical observations which proved beyond any shadow of a doubt the effectiveness of local honey in healing some diseases of the surface of the eye.

We have recently, in partnership with the Biochemistry Department, drawn up a plan for long-term research to try to find out the effective components in honey and to isolate them chemically, if Allah wills. And Allah is the source of strength.







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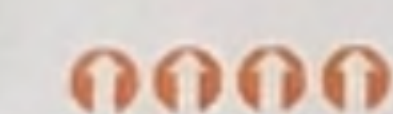
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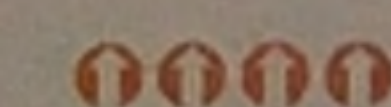
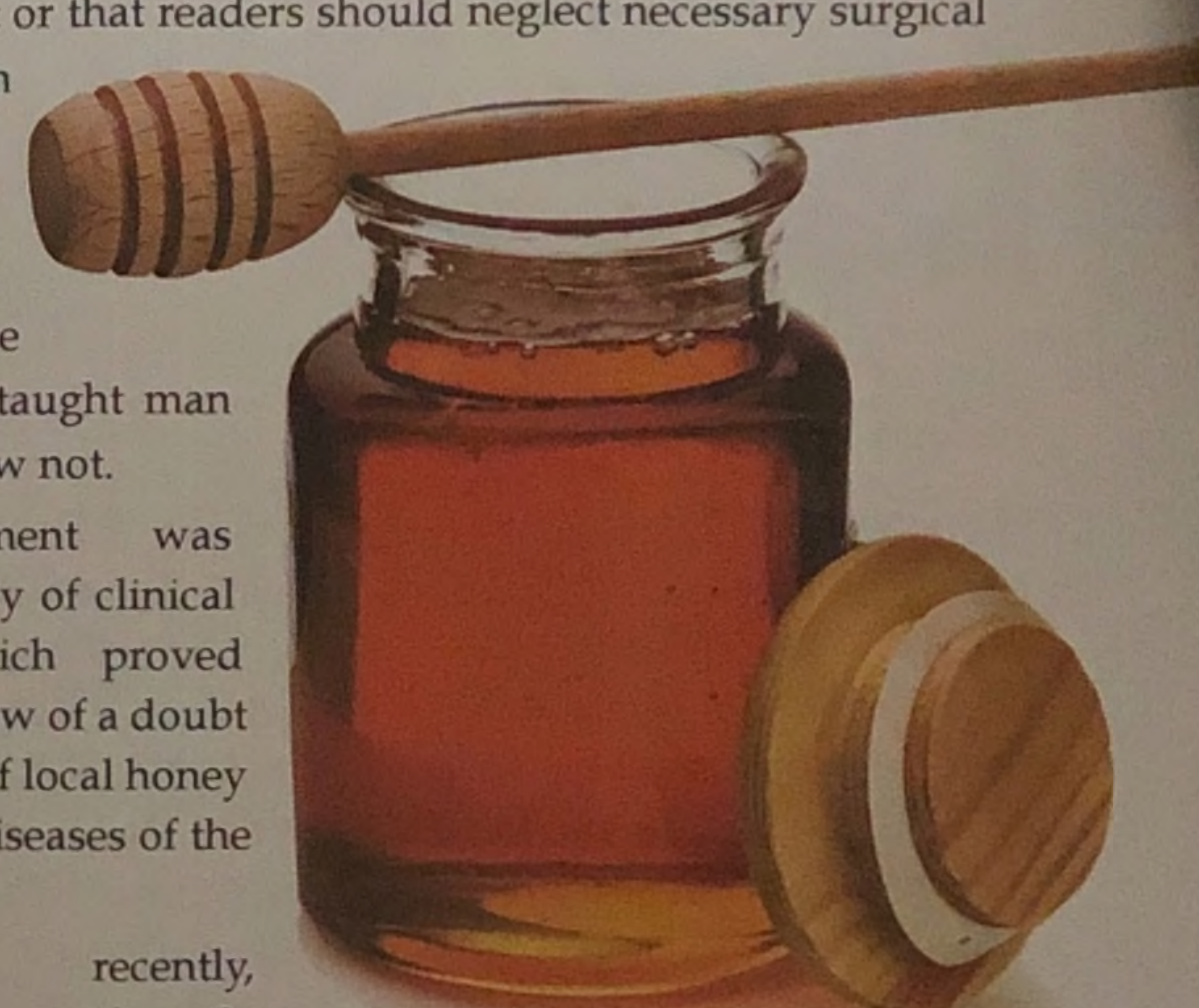
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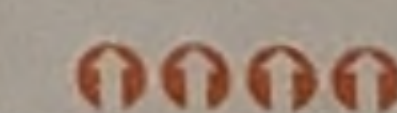
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### How do bees make honey?

The bee which produces delicious honey does not produce it until after it has moved among flowers and plants which produce good nectar and beautiful fragrances, and it keeps away from all poisonous plants. The bee works hard to collect nectar and keeps away from filth. It has a system and a kind of self pride. The bee deserves that the sincere believer should be likened to it. The Prophet, blessings and peace of Allah be upon him, said: "The likeness of the believer is that of the bee; it only eats that which is good and it only produces that which is good." (Narrated by Ibn Majah, Al-Tabarani; *Saheeh*)

After the bee has sucked nectar from the flower, it sticks out its tongue while returning to the hive, so as to expose it to the rays of the sun which helps to evaporate the water from it and concentrate the nectar. When the bee reaches the hive, it begins the process of making honey. It secretes enzymes in its saliva which turn it from sucrose to laevulose and dextrose. Thus it saves man the task of digesting these sugars, as they are already digested in honey. That may not be so important for

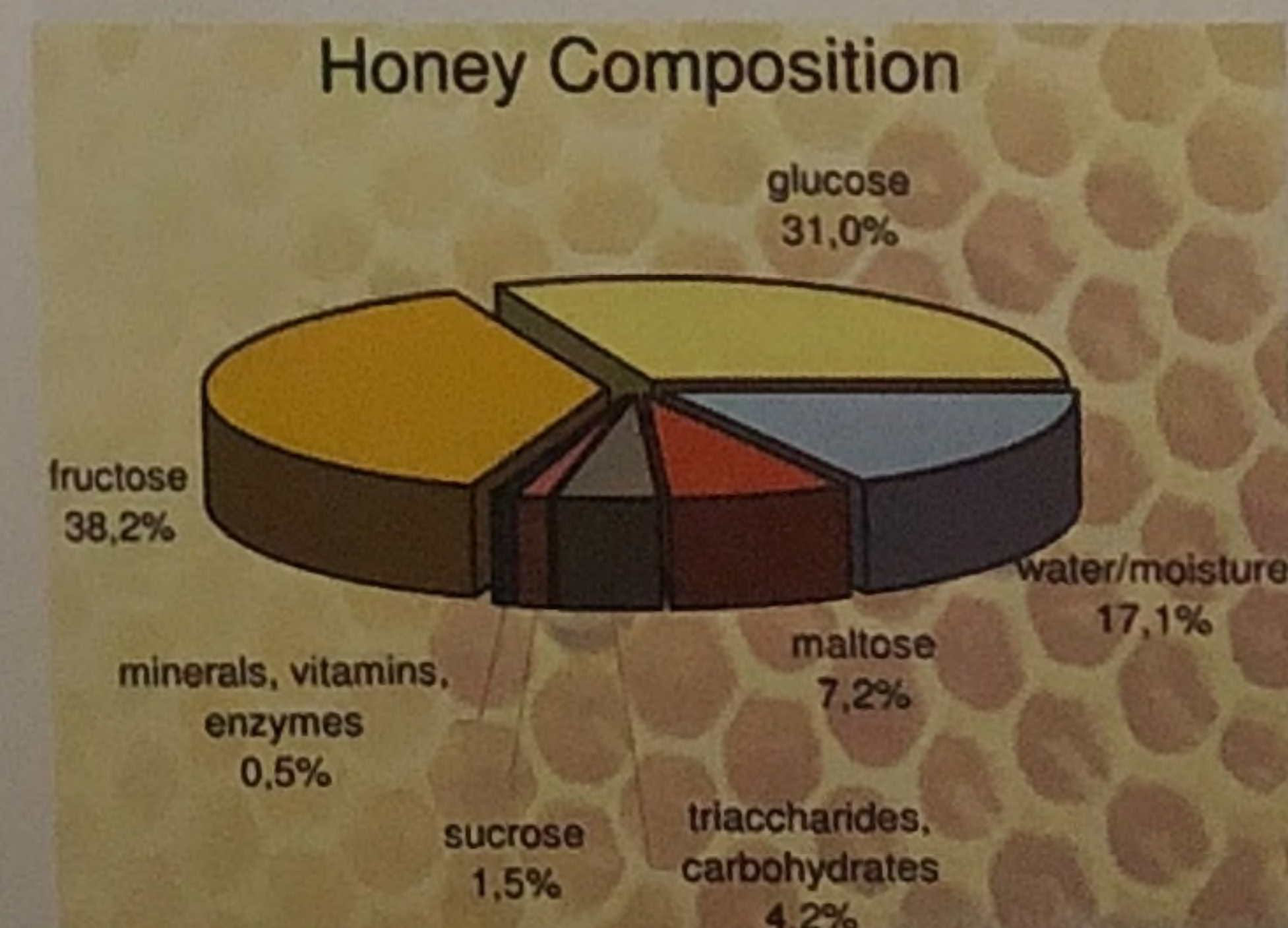
healthy individuals who are able to digest sugar easily, but it is very important for those who are sick, weak or convalescing, because it is more easily digested and more rapidly absorbed by the body. The bee also performs another process which is more important, namely preserving the vitamins in honey and preventing them from being diluted. One bee produces approximately 10 g of honey per day; this requires it to fly back and forth 60 times. Producing 1 kg of honey requires approximately 300 bees to make 40 trips.



### Composition of honey

Honey is composed of 19 substances that are vital and beneficial to the human body such as: protein which gives energy and helps muscles to grow; carbohydrates in the form of sugars which are easily digested and absorbed; vitamin B1 which is beneficial in cases of nerve paralysis

and numbness of the extremities; vitamin B2 which is used in treatment of skin diseases, mouth ulcers, cracked lips and infection and redness of the eyes; vitamin B6 which is used to treat convulsions in children and some





skin diseases; nascin, deficiency of which in the human body leads to pellagra; vitamin H, deficiency of which leads to infertility in both women and men. Honey also contains sodium, potassium, calcium, magnesium, manganese, iron, copper, phosphorus, sulphur and chlorine. Some of these elements appear in the form of minerals which help to calm the nerves in cases of psychological and nervous disturbance, such as phosphorus. Some of them help children to walk and promote the growth of teeth, such as calcium. Some of them strengthen the blood and increase the levels of hemoglobin in its cells especially in children and convalescents, such as iron.

#### In it is healing for mankind

A senior English surgeon in the Norfolk hospital in England confirmed that during his work as a surgeon he became certain that honey helps tissue to re-grow and helps it to heal quickly, leaving no trace or scar.

Dr. 'Abdul 'Azeez Isma'eel, a senior medical scientist, says: Honey is the doctor's weapon against most diseases. With the advancement in medicine, its role is increasing, contrary to what people think. It is now administered orally, subcutaneously, intravenously, and via injection in the buttock. It is given to counteract poisoning caused by internal biological disease, such as uraemia which results from diseases of the liver, stomach and intestines; and in cases of fever, measles, and angina, congestion of the brain, brain tumors and other diseases.

All recent research, whether experimental or clinical, agrees that honey is to be regarded as one of the most important foods in effectively treating different kinds of disease and that in it there is healing for mankind as the book of Allah stated more than 1400 years ago. We



brain tumors

shall mention below some of the diseases and how they may be treated by using honey:

- **Anaemia and rickets in breastfed infants:** Doctors advise giving the child a spoonful of honey every day, beginning in the fourth month, by mixing it with milk. This will ward off the risk of deficiency in iron and calcium in the mother's milk.
- **Bedwetting:** The child who is affected with this problem, which is usually due to psychological or nervous causes, is to be given a small spoon of honey just before bed, which will have a positive effect in calming his nervous system, which will help the bladder to relax and expand while he is asleep; the amount of concentrated sugar in honey also absorbs water from the child's body.
- **Treating infected wounds and burns:** Russian and Chinese doctors used a cream made from honey and cod liver oil in a ratio of 1 to 4, to which was added some sterilising substance. This cream had a rapid effect in reducing the pain of wounds, healing them, and preventing infection. It was also very useful in the case of burns, and prevented the development of blisters. It is available in many Arab countries, such as Syria, Egypt, Saudi and others. It is tried and tested. Beeswax may also be mixed with pure olive oil and applied to the affected site, and it will improve by the leave of Allah.
- **Treating stomach and duodenal ulcers:** Honey is an alkaline substance, thus it reduces the acidity of the stomach and takes away the pain of ulcers. It also reduces the vomiting and stomach ache that result from ulcers. In order for the remedy to be effective, it must be taken 1 to 2 hours before food, diluted in warm water.
- **Remedy for colds, flues and throat infections:** Honey may be inhaled after making a solution composed of 10 percent honey in water, spread with a special sprinkler? Or it may be inhaled for five minutes to treat flu, throat infections and coughs. It is preferable to follow that with chewing a piece of natural honey on the comb. This remedy also helps to heal the nasal cavities and remove sensitivity in the nose.
- **Treating chronic liver infection:** Honey increases the liver's store



of glycogen by increasing the glucose in the blood, thus helping the liver to perform its functions and reduce its burden.

- **Healing eye infections:** This is done by using a cream of honey and sulphonamides (with a ratio of 3% sulphonamides) and applying it to the affected eye several times a day.
- **Treating insomnia and calming the nerves:** Honey contains calming and strengthening elements in reasonable amounts, such as: potassium and sodium. If you take a large spoonful of honey before sleeping, you will sleep calmly uninterrupted by disturbing dreams or anxiety.
- **Treating alcoholic poisoning:** Honey is one of the main foods used in hospitals and clinics for treating alcohol addicts in Europe. That is because it purifies the liver of alcohol poisoning; the fructose and vitamin B compounds in honey also oxidize the remnants of alcohol found in the body.
- **Cough remedy:** This is made by boiling a whole lemon in water until the skin becomes soft, then squeezing it into a cup and adding a large spoonful of glycerine, then filling the cup with honey. After mixing it properly, take one large spoonful five times daily, and you will be healed by Allah's leave from all kinds of coughs, especially in children. This is better than all the chemical medicines to be found in the marketplace for this purpose.
- **Honey in cosmetic skin preparations:** The mixture that is composed of honey, lemon, and glycerine is regarded as one of the best ancient medical prescriptions for treating cracks and roughness in the skin, cracked lips, infected lips, and as a remedy for sunburn and skin spots. There are many creams for treating skin that include honey as a basic ingredient.
- **Treatment of muscle spasms:** Honey may be used as a remedy for muscle spasms resulting from any sport activity and offers similar benefits for the muscles of the face and eyelid. These may be relieved by taking a large spoonful of honey after every meal for three days.



#### A smooth face with honey

A simple and brilliant prescription based on honey which has always been used for unlimited remedial purposes before its recent introduction into the world of cosmetics.

Honey, as research and studies say, contains one fifth of its weight in water. It also contains protein, a compound of vitamins B and C, sodium, potassium, calcium, manganese, iron, magnesium, and a certain amount of copper, phosphorus, and sulphur. It also contains carbohydrates which make up approximately four-fifths of its content.

Hence cosmetics manufacturers have started to use honey in many of their products. This has even reached high end salons which use honey with special mixtures for various purposes:

- Purity and radiance of the skin
- To make the hair grow and stop hair loss
- Treating damaged hair
- Treating freckles
- Whitening the teeth and protecting the gums.

To whiten the teeth with honey, we have to rub the teeth with it once



every morning; this will brighten them, and protect their health and that of the gums.

With regard to the skin, a mixture of honey and yoghurt may be prepared and used as a cream on the hands to increase their softness. Using a mixture of honey and rose water in a certain proportion as a face mask, makes the face smooth and gives it a youthful look. This mask may be used after cleansing the face with olive oil, applying it with a piece of cotton and wiping the face well with it, then spreading this mixture on the entire face except the eyes, and leaving it for a quarter of an hour, then the face is washed with water only, without using soap, but making sure that the water is warm, after that the face is dried with a soft towel.

This face mask will be more beneficial if it is used regularly once or twice a week.

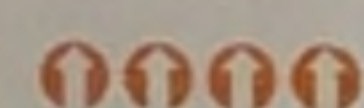
Wiping the face with a little cucumber juice mixed with honey, and leaving it for half an hour once every week, will give regular or dry skin a lighter colour. With oily skin, orange juice mixed with honey is used once a week and left for 20 minutes. This will remove the oils and lighten the skin at the same time.

To remove freckles, a mixture of honey and vinegar to which a little salt has been added should be applied to the affected areas only. This is guaranteed to remove the freckles if used regularly for a limited time, or until an improvement is seen.

To make your skin radiant, you can mix the following amounts to make a face mask to be kept on for 20 minutes and then washed off with warm water: 1 teaspoon of cucumber juice, the white of an egg, a spoonful of mint juice, half a spoon of honey, one spoon of yoghurt.

Finally, remember that your beauty springs from within, from your health and nutrition. Hence we advise you to eat honey too.

You should not use these face masks more than once per week so that using them a great deal will not lead to harming the skin or making it sensitive.



# Milk

Abu Dawood and Ibn Majah narrated with a *hasan isnad* from the Prophet, blessings and peace of Allah be upon him: "Whoever is given milk to drink, let him say, 'O Allah bless it for us, and give us more of it,' for there is nothing that takes the place of both food and drink except milk."

Ibn Al-Qayyim, may Allah have Mercy upon him, said in *Al-Tibb An-Nabawi*, quoting from Ibn 'Abbas, may Allah be pleased with him, "The most beloved of drinks to the Prophet, blessings and peace of Allah be upon him, was milk." (Abu Na'eem in *Al-Tibb*; there is some weakness in it)

Milk is one of the signs of Allah, the Exalted, in this universe. Did He not say in His Book:



﴿وَلَا تَكُفُّ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنَبِّحُوا بِهَا فِي صُحُفِهِمْ ۖ مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

"And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers." (Soorah Al-Nahl, 16:66).

It is also one of the pleasures and blessings enjoyed by the people of Paradise, as Allah says:

"The description of Paradise which the Muttaqoon (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit..." (Soorah Muhammad, 47:150).

Modern science -- as stated in research by Dr. Hisham Al-Khateeb -- has proved that milk is the only food which actually contains all the basic substances needed by the human body. Milk contains: sugar, fats, minerals, iron, sodium, and vitamins A, B and C. The most suitable

time to consume milk is in the early morning and it is not good to consume it with foods that are high in protein such as *foul* (fava beans), chickpeas, meat, fish and chicken. It may be eaten with eggs. Milk contains the following substances,

- **Fats:** The fat in milk is present in the form of round droplets, hence the milk loses a great deal of its nutritional characteristics when the cream, which is formed of this fat, is removed.
- **Protein:** This is of two types. The first is the caseinogen and the second is lactalbumin. These two compounds give milk a very high nutritional value, and are distinguished by the fact that they are complete proteins.
- **Minerals:** The most important minerals present in milk are sodium, calcium, magnesium, and potassium.
- **Vitamins:** Milk contains all the vitamins, so it contains vitamins A, B, B2, B12, C, D, E, but it mostly contains vitamins A and D, and it is low in vitamin C. Adding orange juice to it will compensate for this lack.
- **Starches:** Which produce the necessary energy to help man to be active and move. Man has known of milk and its value for thousands of years; they knew that it is the most important food for children and the most easily digested by the elderly and the sick.

Milk strengthens children's bones and makes them taller; it replaces dead cells and prevents the disease of rickets. It strengthens their teeth because it contains calcium and phosphorus in abundant amounts and in an easily absorbed form. It is also beneficial for the chest and lungs. Milk is regarded as nourishment and a remedy for liver patients because milk is composed of lactose which prevents the absorption of some substances in the intestine which could cause liver failure. It is certain that some of the proteins found in milk are not available in other foods. It has been proved that refraining from consuming proteins for 10 days leads to an imbalance in blood proteins. Milk is also good for the nerves. Athletes in northern Europe understand its importance and they started using it as their main nourishment to help them in bodybuilding.



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- **Vitamins:** Milk contains all the vitamins, so it contains vitamins A, B, B2, B12, C, D, E, but it mostly contains vitamins A and D, and it is low in vitamin C. Adding orange juice to it will compensate for this lack.
- **Starches:** Which produce the necessary energy to help man to be active and move. Man has known of milk and its value for thousands of years; they knew that it is the most important food for children and the most easily digested by the elderly and the sick.

Milk strengthens children's bones and makes them taller; it replaces dead cells and prevents the disease of rickets. It strengthens their teeth because it contains calcium and phosphorus in abundant amounts and in an easily absorbed form. It is also beneficial for the chest and lungs. Milk is regarded as nourishment and a remedy for liver patients because milk is composed of lactose which prevents the absorption of some substances in the intestine which could cause liver failure. It is certain that some of the proteins found in milk are not available in other foods. It has been proved that refraining from consuming proteins for 10 days leads to an imbalance in blood proteins. Milk is also good for the nerves. Athletes in northern Europe understand its importance and they started using it as their main nourishment to help them in bodybuilding.



Cows' milk may take the place of mother's milk in cases where the mother is unable to feed the child herself. At this point we must confirm that there is no comparison between the milk of any animal, whatever it may be, and the mother's milk as the perfect nutrition for the infant. We say that only in cases where the mother is unable to breastfeed her infant, then the child may be given cow's milk, after adding what it lacks, by means of supplements.

Ahmad and Al-Nasa'i narrated from the Prophet, blessings and peace of Allah be upon him, that he said: "Allah does not create any disease but He also creates the remedy for it. You should drink cow's milk, for it eats from all plants."

Modern science has confirmed that cows' milk nourishes the body, and it is the best kind of milk, the most balanced and the most beneficial for humans and especially for children.

It was reported that the Prophet, blessings and peace of Allah be upon him, said: "In the urine and milk of camels there is healing for those who have a disease called *Dharibah* in their stomachs."

*Dharibah* is a disease which affects the stomach, so it is unable to digest food and the food spoils in the stomach. Camel's milk is rich in fat and is very beneficial to those who are able to drink it, as it is an antidote to poison.

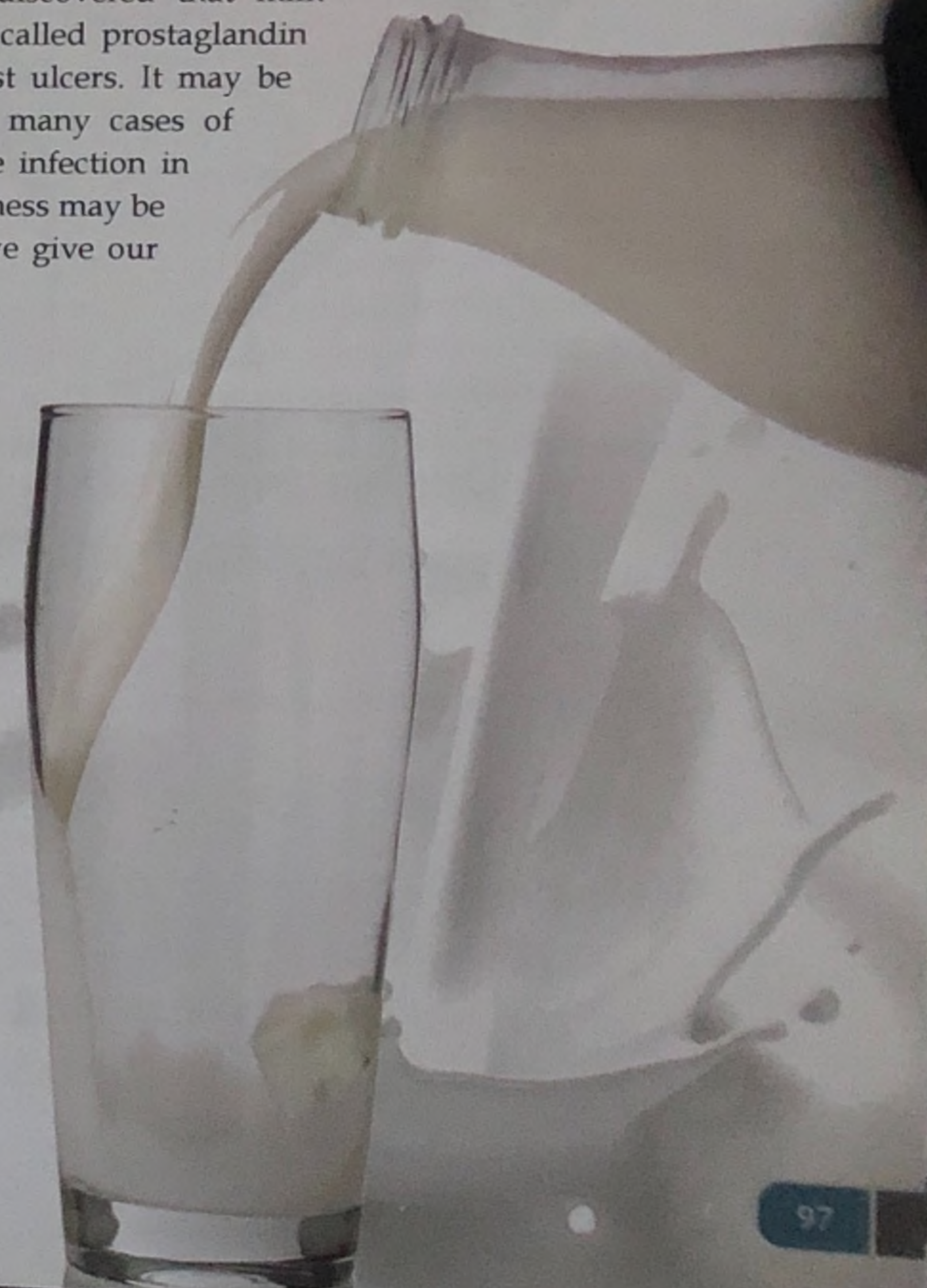
#### Conclusion

In the *Book of Food and Nutrition* (1989 edition) it says: Milk is regarded as the most complete nutrient on the face of the Earth, as it is designed to be nourishment for all newborns of mammals (such as cattle, goats and sheep) as well as man. Thus it guarantees sufficient nutrition. Despite that, milk is low in vitamin C and iron, but infants are born with sufficient amounts of iron and vitamin C in their bodies to last them for several weeks.

What is amazing is that the nutritional elements of milk appear in a form that is easily digested and nothing is wasted during absorption in the intestine except a little. Milk is not only good nutrition for children; it also provides good nutrition for all ages.

In 1985, the famous medical journal *The Lancet* published a study by

Dr. Garland from the University of California in the United States. He studied the food consumed by 1,000 men over a period of 20 years, and he found that those who drank 2 1/2 cups of milk every day were far less likely to get colon cancer than those who did not drink milk. Hence, Dr. Garland's advice was that people should drink between two and 3 cups of low fat milk to protect against cancer of the colon. There is another study from Japan which indicates that drinking milk reduces the risk of stomach cancer. It is well known to most people that drinking milk, for those who have stomach ulcers, reduces the pain of the ulcer. Scientists at the University of New York in the United States have discovered that milk contains a substance called prostaglandin which protects against ulcers. It may be noted that there are many cases of stomach and intestine infection in children, but this sickness may be protected against if we give our children full-fat milk.







## Decreasing Breastfeeding a Loss to Immunity

■ By Dr. Mohammed Ali Al-Barr

Allah, the Exalted, says in His Holy Book:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَيْنَ يَدَيْكُمْ بِالْمَعْرُوفِ وَالْقَوْلِ اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

"The mothers shall suckle to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, or father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do." (Soorah Al-Baqarah, 2:233).

Mankind did not know the giving of animal milk to human infants on a large scale until the 20th century. This new wave began during World War I, because of European women going out of the home and the fact that many mothers were preoccupied with the war effort.

Then the matter got worse when European women started going out to work, and this increase continued until the beginning of World War II, when production of powdered milk was reduced because of the war, but the matter got worse than ever after the war ended in 1945.

Use of powdered milk in other industrialized nations continued to rise during the 1950s and 1960s.

But since the beginning of the 1970s and until today, there has been increased awareness of the importance of breastfeeding, as the result of a great deal of research which has proved the benefits of breastfeeding and the harm of using powdered milk for human children. Breastfeeding rates







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Then the matter got worse when European women started going out to work, and this increase continued until the beginning of World War II, when production of powdered milk was reduced because of the war, but the matter got worse than ever after the war ended in 1945.

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began to increase day after day in industrially advanced countries, despite the many obstacles put in the way of breastfeeding, the most important of which was women's going out to work and not being free to breastfeed, which led global organizations to increase the length of maternity leave to 2 months instead of two weeks, and to provide a place close to the workplace where the breastfeeding mother can go back to her child every three hours to breastfeed him, and then come back to work.

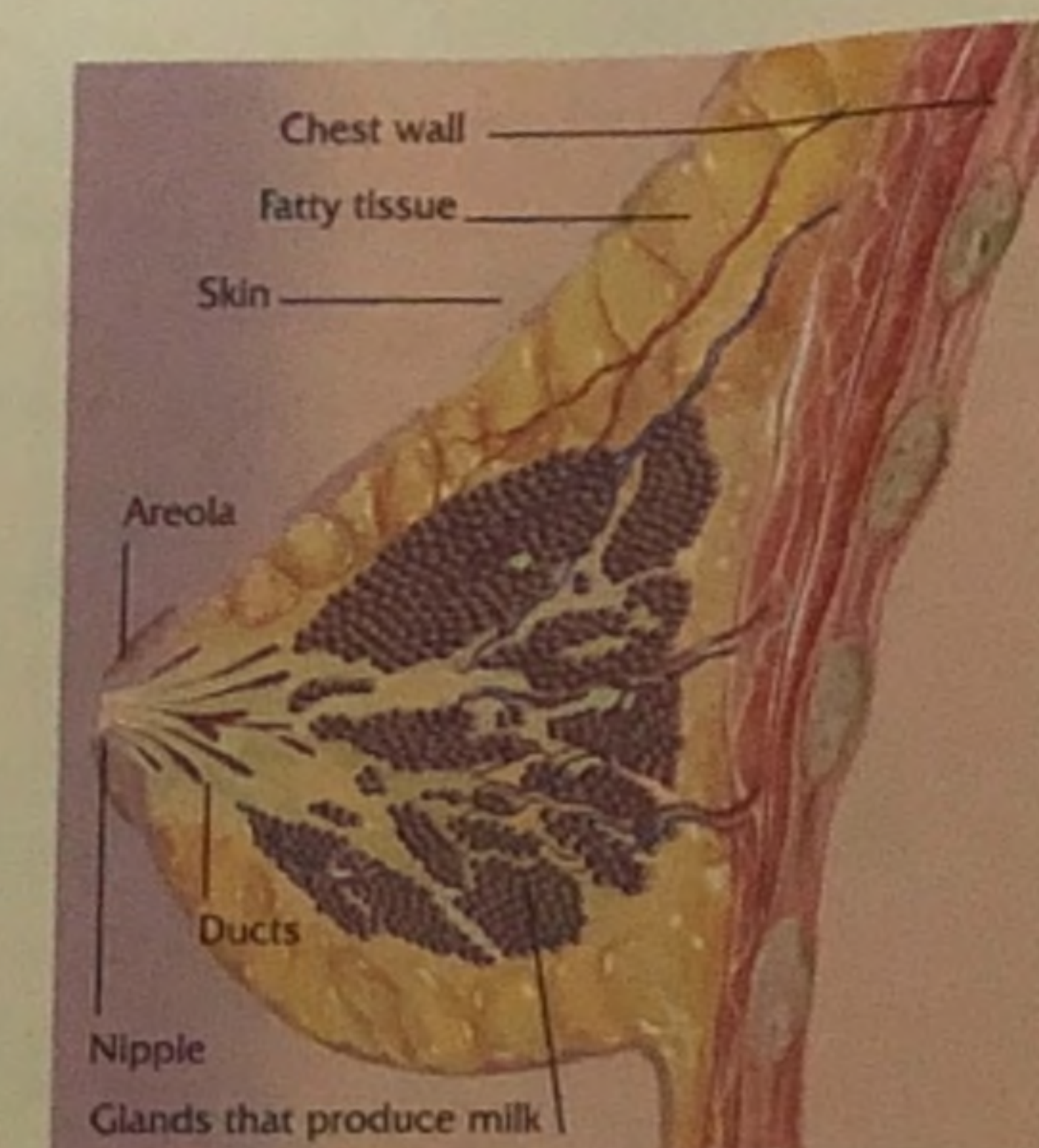
This system is widespread in the United States. Companies and government departments realized that providing a suitable place to take care of nursing infants during the mother's work hours and allowing the woman to breastfeed her child did not affect her work and did not reduce her productivity; rather the woman's work performance was improved after she checked on her child and breastfed him.

However, in developing nations (Third World), breastfeeding was the basic means of nourishing and feeding infants, and if the mother could not breastfeed her child for any reason, wet nurses would play this role, either for pay or voluntarily. Until recently, a child would be breastfed by his mother or by one of her relatives or neighbours. The child might be breastfed by more than one woman. This was very widespread. The Prophet, blessings and peace of Allah be upon him, was breastfed by his mother, Aminah Bint Wahb, and by Halimah Al-Sa'diyah; he was also breastfed by Thuwaybah, the freed slave woman of Abu Lahab - she is the bondswoman whom he set free when he was told of the birth of the Prophet, blessings and peace of Allah be upon him, and it is because of her that the punishment is reduced for him every Monday, as it says in *Saheeh Muslim*, because of his joy at the birth of the Prophet, blessings and peace of Allah be upon him.

With the wave of Westernization, breastfeeding began to decrease in the Third World. Powdered milk companies realised that their future was in the Third World with its high population and high fertility rates. So they intensified their advertising campaigns; at the beginning of the 80s they were selling two billion dollars every year to poor countries in the Third World. These companies played an important role in the decrease in breastfeeding in the Third World, in addition to changing

Fat	
Total (g/100 ml)	4.2
Fatty acids-length 8C (%)	trace
Polyunsaturated fatty acids (%)	14
Protein (g/100 ml)	
total	1.1
casein 0.4	0.3
a-lactalbumin	0.3
lactoferrin	0.2
LgA	0.1
LgG	0.001
lysozyme	0.05
serum albumin	0.05
B-lactoglobulin	-
Carbohydrate (g/100 ml)	
lactose	7
oligosaccharides	0.05
Minerals (g/100 ml)	
calcium	0.03
phosphorus	0.014
sodium	0.015
potassium	0.055
chlorine	0.043

Composition of human breast milk



Anatomy of human breast

The chemical reactions occur in the intestines and that, from there, substances extracted from food pass into blood stream. The blood transports them to all organs of the body, among which are the milk producing mammary glands.



Blood circulation and the production of milk

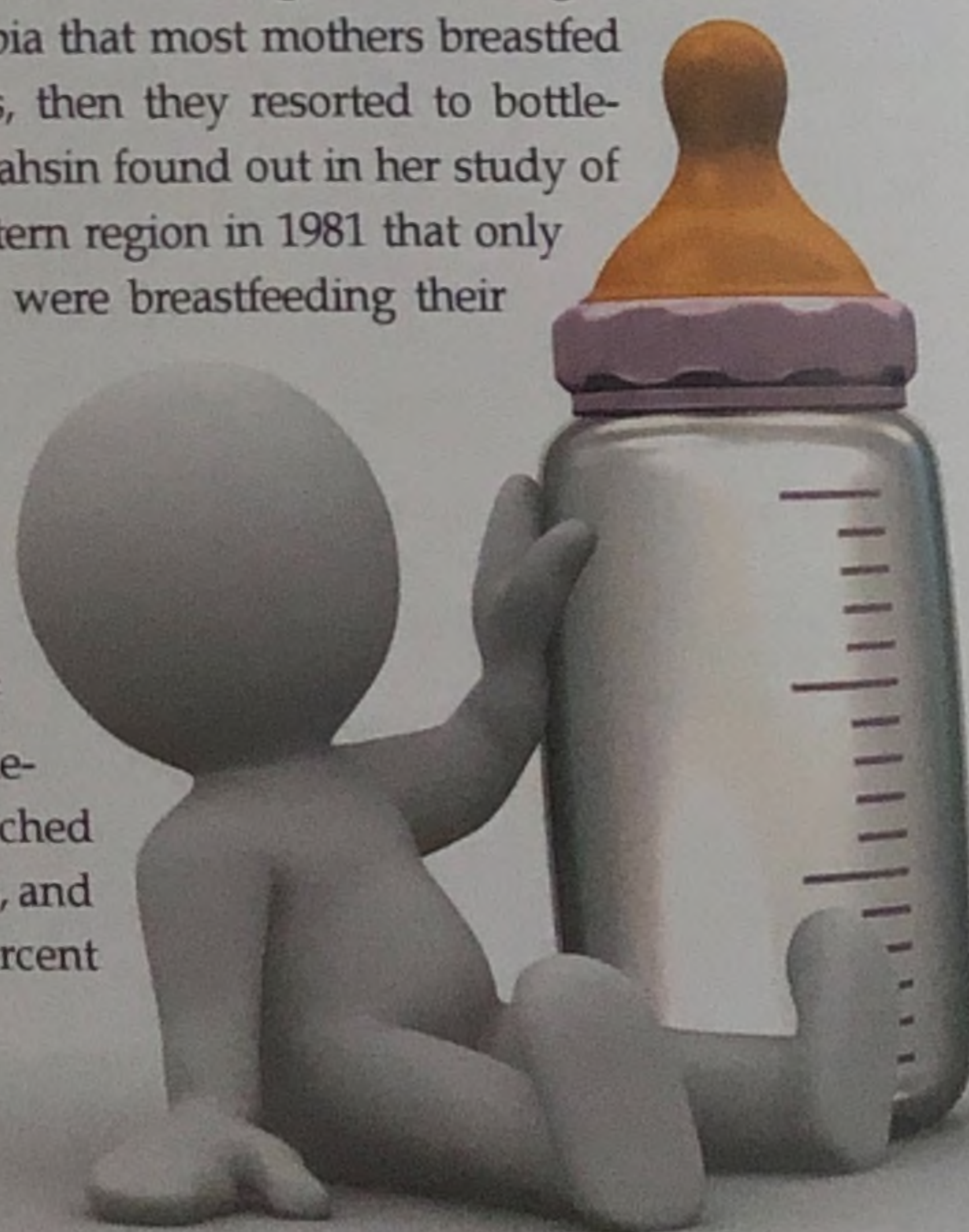


lifestyles and spreading education of girls and women's going out to work. A great deal of research has shown that mothers have neglected breastfeeding and resorted to bottles and powdered milk with the increase in education, migration to the cities and women's entering the workforce.

In a study carried out in Chile (Latin America), and published in the Saudi Medical Journal in 1981, it says that 80 percent of mothers were breastfeeding their children at the age of six months in 1940. But by 1974, the situation had changed completely, in that 77 percent of women in the villages had replaced breastfeeding with bottle-feeding. In the Kingdom of Saudi Arabia, Prof. Doctor Zuhayr Al-Siba'i found in 1967 that 90 percent of mothers weaned their children by age two, and almost all children from the age of six months were breastfed. That was in the region of Turbah. But this good trend had changed tremendously by the beginning of 1981 and only a small percentage completed breastfeeding for two years.

Other researchers found the same dangerous trend, as Dr. Al-Nasir says in his research on breastfeeding in the villages of Tihamah in Saudi Arabia that most mothers breastfed only for a few months, then they resorted to bottle-feeding. Dr. Munirah Bahsin found out in her study of 198 children in the eastern region in 1981 that only 46 percent of mothers were breastfeeding their children.

In research by Dr. Lusan in the military hospital in Riyadh in 1981, it was shown that 41 percent of children were bottle-fed when they reached the age of six months, and that the other 59 percent were fed by breast and



bottle at the same time.

In research by Janet Ilyas which included 510 children in health care centers in the Kingdom, it showed that only 38 percent of children were being breastfed by their mothers by the age of six months. The rest were being bottle-fed. A similar study undertaken by Dr. Rufaidah Khashuqi and Khalid Madani in the Western Region showed that a few months after birth, breastfeeding had fallen by 95 percent.

Dr. Haq attributed the reasons for the fall in breastfeeding in Riyadh in 1983 to the following:

- Westernization and the influence of Western culture
- Education: The more educated a girl is, the less likely she is to breastfeed her children
- Mothers working outside the home
- Availability of powdered milk of various kinds, and persuasive adverts promoting its use

It was mentioned in a paper on the history of trends in breastfeeding, presented at a seminar on breastfeeding that was held in the King Faisal Specialist Hospital in Riyadh in 1983 that powdered milk companies played an important role, and are still doing so, in the decline of breastfeeding in developing nations. What makes the problem more complex is what many hospitals do of taking the newborn away from his mother and preventing the mother from breastfeeding him for two or three days. During that time the newborn is given a bottle and a glucose solution and powdered milk. What makes matters worse is that when the mother leaves hospital she is given some cans of milk as a gift from the milk companies!

Dr. Al-Shadhili agrees in his research with the conclusion reached by Dr. Haq about the reasons why breastfeeding is being neglected or abandoned, but he put them in a different order:

- Women's working
- Westernization and migration to the cities
- Powerful advertizing by the milk companies
- Use of the birth control pill (hormones)



Dr. Furaih states that in Riyadh there are 36 types of powdered milk; even in the villages outside Riyadh there are 12 types of powdered milk. In his opinion this is one of the most important reasons for the decline of breastfeeding.

In a comprehensive study on breastfeeding by Dr. Muhammad Sikkeet in the Kingdom of Saudi Arabia, the researcher found that 8 percent of newborns (immediately after birth) were fed by bottle, but the rate increased to 30 percent after six months, and increased to 60 percent when they reached the age of one.

From this comprehensive study it became clear that illiterate women breastfeed on average for one year and 50 days, whereas a woman with elementary education breastfeeds for 10 months only; the rate falls even further if the woman has a secondary education, to 8 1/2 months. If she has graduated from university the average length of breastfeeding is five months only. These alarming results indicate that education is not serving its purpose; rather the opposite is the case. This requires a complete overhaul of existing educational curricula, the levels of breastfeeding are supposed to increase with increasing education, as is the case today in Europe and the United States, where we see that rates of breastfeeding increase with level of education. The benefits of breastfeeding are innumerable and unlimited, and we will mention briefly some of them later on. Dr. Sikkeet and his companions found that the woman who lives in the countryside breastfeeds on average for 14 months, whereas the woman who lives in the city breastfeeds for only 9 1/2 months. They also found that the higher the family's income, the lower the rates of breastfeeding.

In families whose income was less than \$250 per month, mothers breastfed for 14 1/2 months, whereas in families whose income was more than \$1500 per month, the mothers breastfed for seven months only. Housewives, who do not go out to work, breastfeed for 13 months on an average, whereas women who work outside homes breastfeed for only six months.

It is strange indeed that researchers found that women who give birth in hospitals breastfeed for nine and a half months, whereas those who give birth at home breastfeed for one year and 15 days on average.

This is a strange phenomenon which is indicative of poor service by our hospitals, as they prevent the mother from breastfeeding her child for one or two days, then when she leaves hospital they give her a gift of powdered milk.

This was the situation in the 1980s. But now the situation has changed by the grace of Allah, the Almighty, in the overwhelming majority of both government and private hospitals. Now they encourage the mother to breastfeed her child immediately after birth or a few hours thereafter. They also encourage mothers to breastfeed their children and they do not give powdered milk as a gift from the companies.

Researchers found that women who use contraception breastfeed for seven months only on average, whereas those who do not use these pills breastfeed for one year and 20 days on average. It is well known that the birth control pill reduces milk production, and the hormones in it may affect the infant.

The study by Dr. Sikkeet and his colleagues is one of the most interesting and comprehensive studies on the topic of breastfeeding in Saudi Arabia. It covered 12,000 households during the period from January to June 1985, during which 2,010 children were born whose progress was followed for two whole years. Thus it was the most comprehensive study to date on this topic as far as I know that has been carried out in Saudi Arabia.

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## Importance and Benefits of Breastfeeding

The World Health Organization states that 10 million children die annually in the Third World as the result of stomach diseases and diarrhea, and most of these deaths result from feeding children powdered milk using bottles, which are not properly sterilized, and the milk is diluted with too much water which causes more than 9 million children to suffer severe malnutrition, which leads to a number of diseases and early death. Hence, global health organizations, which take care of children's affairs and health such as UNICEF and WHO, think that breastfeeding of children by their mothers for two years will save more than 10 million children who die annually because of diarrhea, malnutrition and many other diseases. *The Lancet*, in an

editorial published in 1994, stated that breastfeeding is saving one million children because of what it provides of improved immunity. This is in addition to many millions who could be saved by breastfeeding, who die as a result of diarrhea and other stomach diseases.

Colostrums (which is milk that is produced immediately after birth and continues for a few days) is very important for the child's life and immunity against disease. I have not seen anyone among the ancients who drew attention to the importance of colostrums apart from the Shaf'is, who regarded it as obligatory for the mother to breastfeed the newborn colostrums because he could not survive without it in most cases and no other alternative was good. This is an amazing view because all doctors in the past, such as Ibn Sina, Al-Razi, Ibn Al-Jazzar, Al-Qirawani and others all insisted that colostrums was not beneficial to the child and that the mother should refrain from breastfeeding her child immediately after the birth; rather she should start breastfeeding on the third day or thereabouts.

What is most remarkable is that this strange view was widespread in modern medicine, and in hospitals the child would be taken away from his mother for a period between 24 and 48 hours before she was allowed to breastfeed him. This erroneous procedure continued until the 1970s in Europe and until the 1980s in most Third World countries. And perhaps it continues in some hospitals even until today! Colostrums is distinguished by its thin consistency; it is rich in proteins, especially immunoglobulins which provide immunity against disease. The most common type of immunoglobulin in breast milk is type A, which is an important protein for resisting various kinds of bacteria and some kinds of virus, such as the polio virus, measles virus, mumps virus and Japanese brain fever virus.

Another of the good qualities of colostrums is that it contains vitamin A and a concentration of chlorine and sodium. It has an amazing ability to soften the stools of the infant thus enabling him to pass the meconium which, if it were to remain in the intestine, would harm the infant by causing blockage in his intestine. Colostrums also contains a number of white blood cells and lymphatic cells which resist disease, as well as more than 100 enzymes, various minerals, especially zinc, in



addition to a number of vitamins.

We can sum up the benefits of breastfeeding as follows:

- It reduces the risk of microbial infection because mother's milk is sterile and ready, whereas bottle milk contains a number of germs, especially in the Third World. Millions of children who die annually could be saved simply by means of breastfeeding.
- Mother's milk contains antibodies and proteins which are resistant to disease, as well as a large number of white blood cells which are resistant to disease, in addition to more than 100 enzymes.
- Mother's milk contains an important factor which encourages growth of beneficial bacteria that live in the intestine and protect the child from many digestive diseases. This bacterium is a type of *Lactobacillus*.
- Mother's milk contains the important substance interferon which offers protection against viruses.
- Mother's milk contains an antidote to toxins, especially that of the bacteria which causes cholera.
- Mother's milk does not cause any allergy in the child, whereas the rate of allergic diseases caused by powdered milk is 30 percent of the children who consume it.
- Mother's milk is low in the amino acid phenylalanine, hence children who suffer the hereditary disorder phenylketonurias can breastfeed from their mothers without any complications and they should never be given powdered milk because it contains a large amount of the amino acid phenylalanine. It is essential to manufacture foods which do not contain this amino acid.
- Mother's milk is rich in zinc; hence children who suffer from hereditary zinc deficiency do not show any symptoms so long as they are being breastfed by their mothers or by human wet nurses. In such cases it is essential to continue breastfeeding for two whole years. But if the child relies on cow's milk, then he may suffer a very serious form of the disease and will usually die before the age of two.

- Rates of crib death (Sudden Infant Death Syndrome) are relatively higher in children who are bottle-fed, whereas it is very rare in children who do not consume artificial milk.
- Children who are breastfed by their mothers do not suffer constipation or diarrhea, except in rare cases, in comparison with those who are fed artificial milk.
- Breastfeeding helps in the formation of the teeth and makes the jaw straight with no crookedness, whereas being fed with the bottle leads to crookedness and poor growth of the teeth, which necessitates straightening of the teeth later on.
- Breastfeeding protects against a number of serious diseases, such as juvenile diabetes (type II), hardening of the arteries, some types of cancer, and obesity. It reduces the incidence of many serious hereditary diseases such as cystic fibrosis, phenylketonurias, hereditary zinc deficiency and celiac disease which affects the digestive system. All of these diseases occur at lower rates in those who are breastfed by their mothers as compared to those who are fed by bottle.
- Rickets does not occur in children who are breastfed, whereas the occurrence of Rickets is not insignificant among children who are fed with dried cow's milk. That is because the milk of the mother or wet nurse contains a diluted amount of vitamin D which is easily absorbed, unlike powdered cow's milk.
- Children who are breastfed by their mothers absorb iron better than those who are fed with cow's milk. That is because of the presence of lactoferrin in breast milk, which is the substance that helps absorption of iron. Mother's milk also contains another protein which combines with iron and some parts of the cells so that the iron is not left free in the intestine. It has been found that free iron is very important for the growth of some harmful bacteria, hence depriving these bacteria of the iron leads to weakening them and it becomes easy to eliminate them.
- Feeding with powdered milk leads to an increase in the number of hormones in the child's body, such as insulin, melatonin and neurotensin. All of that is connected to metabolic disease, the



incidence of which is higher in children who are fed cow's milk and rare in those who are breastfed.

- Mother's milk contains unsaturated fatty acids, both short and long, which are important fatty acids for building the nervous system, whereas cow's milk contains saturated fatty acids which have to do later on with hardening of the arteries and obesity. Mother's milk also contains special enzymes which help to break down fats and aid the easy absorption of calcium.
- Mother's milk contains the necessary minerals in appropriate and complimentary amounts which are easily absorbed, whereas cow's milk contains larger amounts which are not useful; rather they cause exhaustion to the infant's kidneys because of having to expel them. Hence, children who are fed dried cow's milk are at greater risk of suffering kidney disease than children who are breastfed by their mothers (or wet nurses).
- There are many psychological benefits for the child who feels the warmth of contact with his mother when he takes the breast. A number of studies have shown that children who are not breastfed, and are bottle-fed instead, are at greater risk of psychological and behavioral disorders; and rates of delinquency and criminality, taking drugs, and youth crime are connected, to some extent, to the absence of breastfeeding and feeding the infant powdered milk only.

These are the most important benefits of breastfeeding for the child.

The most important benefits of breastfeeding for the mother and for society are as follows:

- Mother's milk is ready made and sterile, and there is no need for the effort of preparing it.
- During the process of breastfeeding, when the infant sucks on the breast, the pituitary gland is stimulated to secrete the hormone oxytocin. This hormone is very important in restoring the uterus, which is enlarged following birth, to its normal size and position and thus preventing severe bleeding during the postpartum period. It also protects the mother against severe

fever during the postpartum period.

- The breastfeeding mother benefits from her entire body returning to its natural state as it had been before pregnancy, therefore breastfeeding helps the mother to keep fit and healthy.
- A great deal of research has proved that breastfeeding plays a protective role in guarding against breast cancer and cancer of the uterus.
- Breastfeeding protects the mother against strokes which may occur during the postpartum period.
- Breastfeeding fully during the first six months is regarded as one of the most important and best means of contraception.
- Breastfeeding saves the mother the cost of dried milk, which may reach thousands of millions of dollars annually. At the beginning of the 1980s developing countries (the third world) imported 2 billion dollars worth of powdered milk every year.
- Breastfeeding saves thousands of millions of dollars annually which are spent on treating the serious diseases and epidemics that result from bottle feeding.
- Breastfeeding saves the lives of millions of children who would die, especially in the Third World, because of non-sterilization, diarrhea and various infections. No price can be put on this because the life of a single child is more precious than all the wealth in the world.
- Breastfeeding saves minors and youth from psychological disorders, which have a negative social and economic impact equivalent to thousands of millions of dollars annually.
- Breastfeeding reduces the rates of numerous serious diseases such as hardening of the arteries, diabetes, breast cancer and cancer of the uterus. Thus it has a far-reaching impact on health and the economy equivalent to thousands of millions of dollars annually. And Allah knows best.





# Musk

Allah, the Exalted, says describing the nectar which will be drunk by the righteous in Paradise:

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٥٥﴾ خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٥٦﴾﴾

"They will be given to drink of pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah)." (Soorah Al-Mutaffifeen, 83: 25-26).

The word *Raheeq* refers to wine that is free from impurities. "Sealed"

refers to the seals on its vessels which no one will break apart from them. "The smell of musk" i.e. the last sip of it gives you the fragrance of musk.

It is proved in *Sunan Al-Tirmidhi* and *Musnad Ahmad*, from Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, said: "The best of perfumes is musk."

In *Sunan Al-Tirmidhi* and *An-Nasa'i* it is narrated that 'A'ishah may Allah be pleased with her, said: "I used to put perfume on the Prophet, blessings and peace of Allah be upon him, before he entered *Ithram* and on the Day of Sacrifice, and before he circumambulated the Ka'bah, with perfume which contained musk."



Musk is the king of perfumes, and the noblest and best of them; it is the heaping sand of Paradise. It is beneficial to old men in particular during the winter, and is beneficial for the weak because its oil contains proteins. It is used to energize and give strength, and it also clears the eyes and dries up moisture in the eyes, and counters the effects of poison. It is



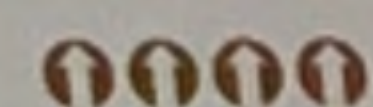




musk deer  
inflammatory. It is thirty times stronger than hydrocortisone according to a number of experiments carried out on animals." (*Majallat Al-Thaqafah Al-'Alamiyyah*, issue No. 52)

It was reported that the Prophet, blessings and peace of Allah be upon him, said: "The first group to enter Paradise will look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be gold and their sweat will be musk and their incense burners will be of aloes wood. Their wives will be *Al-Hoor Al-'Ain* and their form will be as one man, the form of their father Adam, sixty cubits tall." (Agreed upon)

And Muslim narrated in his *Saheeh* that the Prophet, blessings and peace of Allah be upon him, said: "In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty. Then they will return to their families having increased in beauty and their families will say to them: By Allah, you have increased in beauty, and they will say: By Allah, you too have increased in beauty."



## Talbeenah and Barley

It was narrated from 'A'ishah, may Allah be pleased with her, that if anyone died among her family, and the women gathered, when everyone had left but her own family and close friends, 'A'ishah would order that a pot of *Talbeenah* be cooked, then some *Thareed* be made and the *Talbeenah* poured over it, then she would say, Eat it, for I heard the Messenger of Allah, blessings and peace of Allah be upon him, say: "Talbeenah brings comfort to the sick person and it lessens grief." (Agreed upon)

*Talbeenah* is a broth made of barley flour or barley bran, to which



honey and milk is added. It is called *Talbeenah* because it is like milk (*Laban*) in its whiteness and softness.

An-Nasa'i narrated it with a different *isnad* from 'A'ishah, may Allah be pleased with her, and added: "By the one in whose hand is the soul of Muhammad, it cleanses the stomach of one of you as one of you cleanses dirt from his face with water."

It was narrated that 'A'ishah, may Allah be pleased with her, said, the Messenger of Allah, blessings and peace of Allah be upon him, if one of his family fell ill, would order broth to be made, and he would say: "It consoles the heart of the grieving one and relieves distress from the sick one, as one of you removes dirt from her face with water" (Narrated by Ahmad and Al-Tirmidhi, who said it is a *saheeh Hadith*).

Al-Muwaffaq Al-Baghdadi said, "If you want to know the benefits of *Talbeenah*, then think of the benefits of barley water, especially if it is made of bran. There is nothing more beneficial than broth for one who eats a lot of barley. As for the one who eats a lot of wheat, the best thing for him when he is sick is barley broth."

The author of *Al-Hadiy* said, "The doctors favored ripe barley because it is softer and better, and is not too heavy for the sick person. The way it is used and how often varies from one country to another."

Al-Kamal Ibn Tarkhan said, "If you want to list the benefits of *Talbeenah*, which is a broth or soup made from barley, then list the benefits of barley water."

In modern medicine, barley grass is prescribed in the diet and is also given to sick people as a light food that is easily digested.

Scientific studies have proved that barley reduces cholesterol levels in the blood, as it is involved in the manufacture of cholesterol in the liver.

*Lipids* magazine published an article in 1985 on the benefits of barley and other plants in treating high cholesterol levels, in which it said,

Experts from the Department of Agriculture in America conducted research on barley, and demonstrated that it contains three elements, all of which lower cholesterol levels in the blood.

Many companies in the West manufacture bottles of barley water,

and medicinal companies manufacture capsules containing barley oil.

This demonstrates the miraculous nature of the words of the Prophet, blessings and peace of Allah be upon him: "*Talbeenah* removes distress from the sick one," i.e., it relaxes the heart of the sick person.

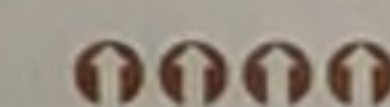
It is worth mentioning that barley is rich in fiber. Hence, experiments were carried out on patients suffering chronic constipation, in which these patients were given a biscuit made from barley. It was demonstrated that 80 percent of these patients who ate three barley biscuits per day were healed completely from constipation and gave up using laxatives.

A group of doctors in the University of Wisconsin in the United States carried out experiments on barley, and found that it does not only lower cholesterol levels, but it also counteracts chemical substances in the intestine that can cause cancer.



A question may spring to mind: what is the difference between beer that is made from barley and barley water? Barley water is not an intoxicating substance because it has not undergone the fermentation process, whereas beer is an intoxicating substance because it is the result of the fermentation process. In a *Hadith* narrated by Ahmad in his *Musnad*, and by Al-Tirmidhi and by Al-Hakim in his *Mustadrak*, it is narrated that the Messenger of Allah, blessings and peace of Allah be upon him, said: "*Khamr* is made from wheat, *Khamr* is made from barley, *Khamr* is made from dates, *Khamr* is made from grapes, *Khamr* is made from honey, and I forbid all intoxicants." (*Saheeh*)

[*Qabasat Min Al-Tibb An-Nabawi*]







## Black Seed

It was narrated that Khalid Ibn Sa'd said: We went out and Ghalib Ibn Abjar was with us. He fell sick on the way, and we came to Madinah while he was still sick. Ibn Abi 'Ateeq visited him and said to us, 'You should use this black seed; take five or seven seeds and crush them and then drop them into his nose with a few drops of oil, on this side and on this side, because I heard 'A'ishah, may Allah be pleased with her, tell me that she heard the Prophet, blessings and peace of Allah be upon him, say: "This black seed is a healing for all diseases except *Al-Sam*.' I said, 'What is *Al-Sam*?' He said: 'Death'." (Narrated by Al-Bukhari)

Ibn Hajar, may Allah have mercy on him, said, "The meaning of the black seed being a healing for all diseases is not necessarily that it is

to be used on its own for every disease; rather it may be used on its own or it may be used with other things; it may be used ground up or otherwise; it may be used in food or drink or nose drops or in a compress and otherwise. And it was said that the words every disease mean that every disease is treatable with it."

Abu Bakr Ibn Al-'Arabi said, "According to the doctors, honey is more likely to be a healing for every disease than the black seed. Yet there are some diseases in which, if that person were to drink honey, he would be harmed. Therefore if what is meant by the phrase, 'in honey there is healing for mankind' is in most cases, then interpreting the black seed in the same manner is more appropriate."

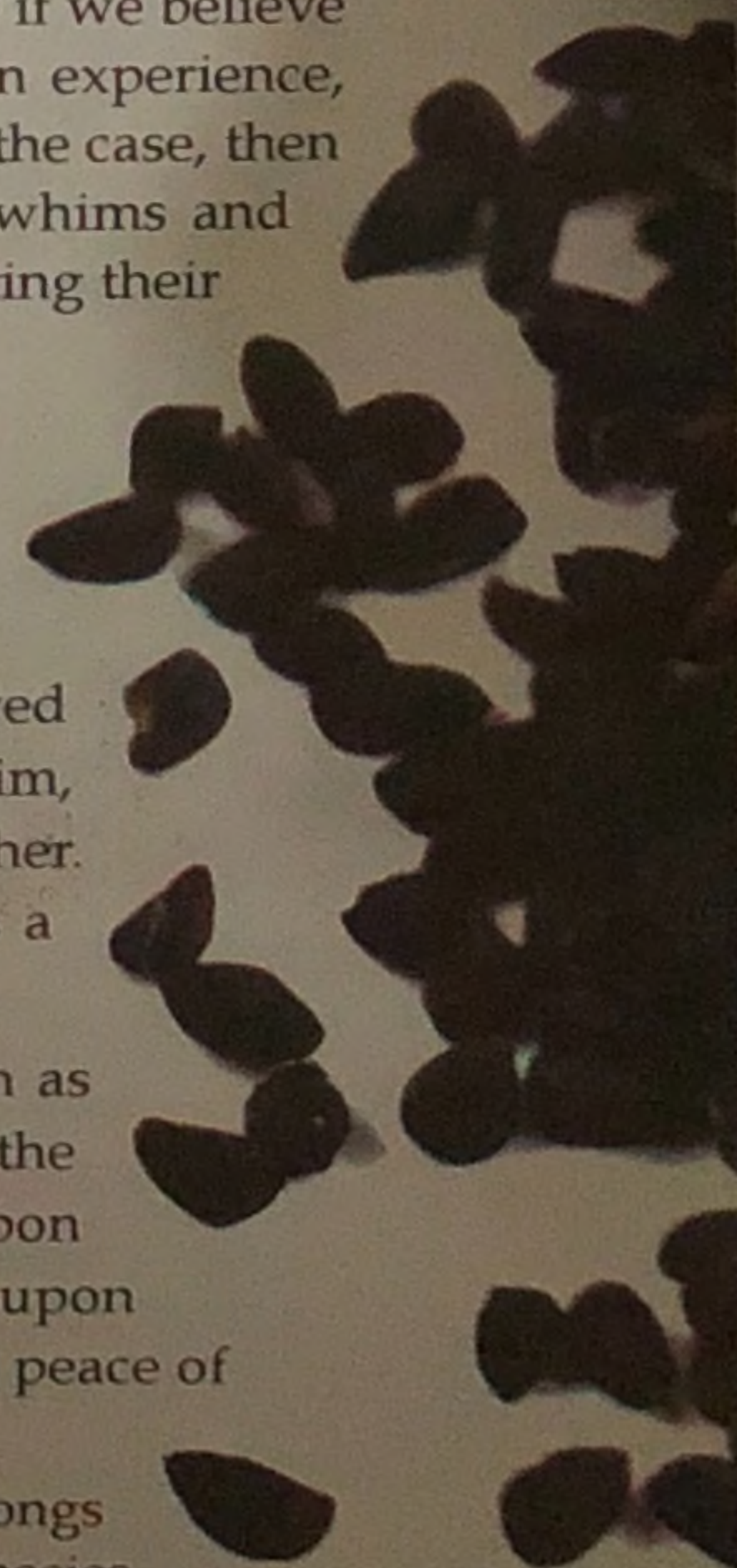
Sheikh Abu Muhammad Ibn Abi Hamzah said, "The people spoke about this *Hadith* and interpreting its general wording in a specific manner, in the light of the comments of doctors and those with experience. No doubt this statement is mistaken, because if we believe the doctors whose knowledge in most cases is based on experience, which is founded on what they think is most likely to be the case, then believing the one who does not speak on the basis of whims and desires (i.e., the Prophet) is more appropriate than accepting their statements." (*Fat'h Al-Bari*, 10/144)

### Names and categories

One of the most well-known names for the black seed is *Habbat Al-Barakah* or seed of blessing. This name is said to be connected to a black bondswoman who served the Prophet, blessings and peace of Allah be upon him, whose name was Barakah, may Allah be pleased with her. The definite article "*al*" indicates that it is regarded as a good omen and blessing is sought from it.

She was a great female Companion, and was known as Umm Ayman, may Allah be pleased with her. She was the nurse of the Prophet, blessings and peace of Allah be upon him, and she used to use this seed to treat the sick, acting upon the recommendation of the noble Prophet, blessings and peace of Allah be upon him.

The plant from which the black seed comes, *Nigella*, belongs to the plant family *Ranunculaceae* of which more than 20 species







are found worldwide. The most famous species, which are used in medicine, are three:

- Cultivated Black seed: *Nigella sativa* which is also called Indian cumin or black cumin and Indian cumin. The English call it common fennel.
- Wild black seed: *Nigella arvensis*, which the English call small fennel.
- Syrian or Damascene black seed: *Nigella damascena*, which is also called Turkish. The English call it wild fennel.

#### Black seed: description and cultivation

It is an herb which is cultivated for food, and grows by itself among other plants in a parasitic manner, especially in woodland areas. Black seed is cultivated around the Mediterranean basin and in Asia Minor and Iran, as well as Central Asia and the Caucasus.

It was first cultivated in India and then the Arabs transferred it to their lands and thence to Africa, especially in Nigeria and Ethiopia. It is grown a great deal as a spice in Syria, Palestine and Southern Europe.

The plant grows to a height of 10 to 40cm, with rigid, coarse stems covered with soft hairs. Its leaves are bluish-green and feathery, with small, threadlike leaves. Its flowers are large, and sky blue with a hint of green.

The ripe fruit has three follicles, and its seeds are tuberous and ragged, black in colour and egg shaped.

The Damascene black seed grows as a parasitic plant in the Mediterranean basin, the Caucasus and Asia Minor. It is grown in Europe as an ornamental plant and as a spice, especially in Germany and Italy, as well as India. It grows wild in forests between May and July. Its stem is straight, its colour is purplish, its leaves are stiff and its flowers are blue, with a long and swollen shape.

The wild black seed grows on the shores of the Black Sea, and in the Caucasus, Uzbekistan, the Mediterranean region and Iran.

#### Chemical composition of black seed

Black seed contains 1.4 percent of its dry weight in the form of toxic glycosene. (Melantin glycoside is toxic if given on its own above the medicinal dose). This is melantin and contains a bitter glycoside with a ratio of 0.5-1.5 percent which is the nigellin.

It also contains essential oil at a ratio of 1.4 percent. This oil is yellow in color, with a sharp and pungent scent because it contains terpenes. This essential oil is obtained by means of distillation. The seeds also contain fatty oils at a ratio between 30.8 and 44.2 percent.

The leaves at the time of flowering contain between one and 2.2 g of





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The leaves at the time of flowering contain between one and 2.2 g of



vitamin C in every hundred grams of dry weight. The flowers contain a very high amount of vitamin C; according to some studies it is 1215 mg per hundred grams of flowers.

We should note that melantin is found in all parts of the plant; it is semi-alkaline and toxic, even for warm blooded creatures, and it is very toxic for fish.

With regard to Damascene black seed, its seeds contain an essential oil that is used in the manufacture of perfumes. It is yellow in colour, and has sky blue flowers. The ratio of oil is between 0.5 and 0.37 percent of its weight. The seeds also contain the semi-alkaline melantin and another semi-alkaline which is damacin. They also contain an amount of vitamin E which is soluble in fatty oils found in the seeds. The leaves contain some amount of vitamin C, which reaches 430 mg per hundred grams of flowers.

Wild black seed is very close in composition to the cultivated black seed mentioned above.

#### Medicinal benefits of black seed

Black seed, especially the cultivated form *Nigella sativa*, is regarded as one of the oldest plants to be used medicinally. Ibn Sina prescribed it



for the treatment of headaches and migraines, paralysis of facial nerves and cataracts. He prescribed that crushed black seed should be mixed with honey and drunk in hot water to treat and destroy kidney stones and bladder stones, and as a diuretic. He also prescribed it to be used in the form of nose drops after soaking it in vinegar, to treat headaches and migraines, the common cold and other sicknesses. Ibn Al-Qayyim mentioned that it increases the flow of milk in nursing mothers, may be used as an aphrodisiac, and may be used to regulate the menstrual cycle.

In Arabic folk medicine, it is eaten with raisins to strengthen the body, brighten the face and reduce its pallor. They also knew a way of extracting oil from the seeds, which they used to treat chronic coughs and as a medicine for asthma by adding a few drops of it -- between five and 15 drops according to age -- three times daily with tea, or with boiled chamomile flowers or with water. They also used it to treat stomach ache and bowel pain.

In Central Asia, black seed is used only as a remedy. Its name has also been known since ancient times in most medical dictionaries of



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Europe.

Researchers from the erstwhile Soviet Union, and Uzbek sources in particular, mention many important medicinal uses for cultivated black seed. They confirm that a tincture extracted from the seeds has calming properties and gives excellent results when used as a mouthwash to soothe tooth ache and when used in the case of stomach disease. It is used to treat stomach ache, as a laxative, and to relieve gas because of the essential oil that it contains. (Khalmatov, Sahabidiniov, Ogomovites and others).

The same sources also confirm the benefits of the tincture extracted from black seed after mixing it with vinegar, as a remedy to get rid of worms, and especially tapeworms. It also gives excellent results as a remedy for the common cold, flu and throat infections. Researchers agree that this tincture acts as a gentle soporific, as it may be used in children for this purpose.

The German researcher, Gessner, confirms the benefits of black seed as a diuretic and for increasing production of bile and milk. It may also be used to bring on menstruation in adolescent girls, and in cases of

heavy periods. It is also prescribed in veterinary medicine and in many stomach remedies.

The tincture derived from the leaves of the plant shows positively inotropic effects (i.e., increases the strength of muscular contractions) and also chronotropic effects (i.e. decreases the heart rate). This results in a slowdown of the heart rate, thus calming it down and improving its function.

Damascene black seed shows a more apparent soporific effect if taken in large quantities, because of its concentrated tranquilizing effect. The damacin contained in its essential oil stimulates the nerve endings and stimulates secretion of saliva. Nevertheless scientific sources did not mention any medicinal uses for wild black seed.

#### Black seed and asthma

Black seed, and especially its oil, is used in traditional medicine as a remedy for asthma. The encouraging results of its use prompted the Egyptian researchers Al-Dakhkhani and Mahfooz to study this plant and research the active substance contained in its oil, and after exhaustive efforts that lasted for five years (this research was done in the Faculty of Pharmacy in the University of Alexandria in 1960) they were able to isolate the active substance in the form of crystals which were extracted from the oil, and they called it Nigellon.

Lab animals were injected with a solution of this substance and then exposed to a spray of histamine that causes allergies and then seizures in those who have asthma. No symptoms of seizures were seen in those animals, whereas animals that were not injected with it had these symptoms from the first minute. Nigellon did not produce any toxic or





disturbing reaction, even when a large amount was injected, especially into the heart. It was also demonstrated that it expands blood vessels if they have been slightly constricted. It also helps to stop stomach cramps and helps the uterine muscles to relax and stops uterine contractions.

Seventy patients who had suffered asthma for a period between five months and 40 years, and whose ages varied between 14 and 65 years, were treated with Nigellon. Most of them were chronic sufferers and were of the type who used medicines including adrenaline, ephedrine, aminophylline, anticonvulsants, cough medicines and even cortisone medications.

Sixty of these patients were given Nigellon after diluting it and reducing its concentration so that it could be administered orally, 15 drops three times a day. The other 10 were given a placebo and formed a control group.

The outcome of the study showed that the 10 who were given a placebo showed no improvement; as for those who were given the Nigellon, we may divide them into three groups:

- The first group, who numbered 39 patients: they improved noticeably; 14 of them stopped taking other medicines completely, and no longer suffered asthma attacks. The other 25 improved but continued to take other medications, but in smaller doses.
- The second group, who numbered 11 patients: three of them improved at first but then relapsed, and eight patients did not show any noticeable improvement.
- The third group, who numbered 10 patients: they did not return for checkups and we were unable to know their results.



Nigellon

In most of the cases which improved clinically, a noticeable rise in the patient's energy levels was seen.

Although the ideal treatment for asthma has not yet been found, all the medicines that are used, especially those that are cortisone based, are not free of harmful side-effects. Hence, a new medicine like Nigellon, that is free of toxic side-effects, could help the patient and would be welcomed. As for the way it works, it is most likely that it works as a relaxant on the smooth muscles.

#### Black seed and blood pressure

Prof. Dr. Rabee' Al-Zawahiri (former professor in the Ain Shams School of Medicine; quoting from a lecture given by him at the 23rd Global Conference of Pharmacists in Munster, Germany) confirms that the residue of black seed that is left after pressing them reduces blood pressure.

#### Black seed prevents the growth of germs

Dr. Hafiz Junaid found, during an experiment on *Bacillus subtilis* that this type of germ cannot grow in food that contains black seeds, which indicates that black seed contains a substance that has the effect of warding off germs and preventing their growth.

#### Effect of black seed on immunity

It is well known that the immune system is the main line of defence in the body, because it is responsible for fighting germs, viruses and other disease-causing factors, in addition to the role it plays in resisting cancer. It has been stated that many modern diseases, such as cancer and AIDS, result from weakness of the immune system and its failure to resist disease. (*Current Medical Diagnosis and Treatment*)

Dr. Ahmad Al-Qadi and Usamah Qindeel, of the Akbar Clinic and Research Institute in Springfield, Florida, carried out research on black seed, and found that this seed plays an important role in strengthening the immune system in the human body, so it offers protection against germs and other harmful biological factors.

The study was carried out on volunteers who were lacking in lymphatic helper inducer T cells in relation to the suppressor T cells. Black seeds



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were crushed and placed in capsules, and the volunteers were divided into three groups: the first group was treated and given 1 g of powdered black seed daily in capsule form; the second group was given a placebo capsule by mouth; the third group was not given any treatment.

Blood tests were carried out to check the ratio of lymphatic cells in the blood before and after treatment, which lasted five weeks. After the end of the research a clear and positive effect of black seed on the immune system was seen, as the ratio of lymphatic helper inducer T cells in the blood of the volunteers in the first group, who had been given powdered black seed, increased; a clear improvement was also seen in the ratio of helper inducer cells to suppressor cells as the ratio rose from 1.19 before treatment to 1.85 after treatment, whereas this ratio did not change in the placebo and control groups.

The experiment mentioned above proved beyond any doubt that black seed energizes the immune system in the human body (from an article by Dr. Abdullah 'Abdur Razzaq Al-Sa'eed entitled *Istishfa' Bil-Habbat Al-Sawda'*. *Majallat Al-Dawa' Al-'Arabi*, September 1989). This opens the door to medicinal use of black seed in treating and healing all infectious and viral diseases and strengthening the body's self-defence and helping it to overcome overwhelming disease-causing factors.

This also increases the Muslim's trust in Prophetic medicine, as it calls us to seek healing by means of this blessed seed and regards it as healing for all diseases.

We have some confirmation in the field of clinical application of treatment with black seed. In a case of oozing eczema, we applied ground black seed successfully in treating a number of selected cases, but we were unable to keep an eye on these patients after recovery.

We have also seen the benefits of applying black seed oil in treating chronic eczema. We prescribed to patients who were suffering from impotency, and especially erectile dysfunction in old age, a cup of milk sweetened with honey to which half a teaspoon of ground black seed had been added, once daily, and the results were excellent. We have also seen clear success in treating two cases of failure to ejaculate.



Nutritional uses of black seed

All types of black seed are regarded as spices that are used in making pastries, breads and pies, they are eaten with cheese, and may also be added to cucumber and eggplant when making puddies. In Europe they are used to make various kinds of sweets and cakes. The oil is used in the manufacture of a number of foods, and the oil that is extracted from the Damascene seed is used in the preparation of perfumes and cosmetics.

It should be noted that heating the seeds causes them to lose their essential oils, and hence to lose a great deal of their medicinal properties. Eating them in their natural state without crushing them may reduce the chance of benefiting from them, because if they are not chewed well and enter the body whole with their outer casing, then they will pass through the digestive system and come out as they went in, without any benefit being derived from them.

Hence we think that grinding or crushing them, and then taking them with food or in milk or with anything that goes with them is the ideal way to benefit from them. They are often grown in the gardens of Europe as an ornamental plant because of the beauty of their flowers.



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In addition to the fact that the plants give an abundant yield, they are economical and easy to grow. They also give bees abundant and sweet nectar, and beekeepers regard them as honey yielding plants, in other words bees prefer them.

#### Conclusion

No doubt the Prophet's call to treat disease with black seed is clear and was not given without reason, although Muslim scholars differ as to the interpretation of the general meaning of the call in the *Sunnah* and whether there was any specific limit to the general meaning or it was meant in absolute terms. We are inclined to favor the view of Al-Qadi Abu Bakr Ibn Al-'Arabi, may Allah have Mercy upon him, that what is meant by the phrase: "healing for every disease" is most diseases. This is what is supported by the scholar of Arabic language, 'Abd Al-Ghani Al-Daqar, who thinks that the Arabs often mention something in general terms in order to emphasise its importance and draw attention to what they are mentioning in general terms.

This should motivate Muslim doctors to research as much as we can in order to find out the medicinal uses of black seed in treating and protecting against disease, whether that is by using the ground seeds, the oil, the essence or whatever, and to determine the quantity to be used to treat various diseases. That is in accordance with the Prophet's call which opens the door wide, so that we may enter it and find out for all of humanity new drugs which will reduce its pains and treat untreatable disease.

Checking the wording of the Prophet, blessings and peace of Allah be upon him, we realize that this narration indicates certainty: "Verily this black seed..."



Wild fennel flowers

Let us look at this *Hadith* and compare it with the *Hadith* about the pollination of palm trees, which some use to suggest that Prophetic medicine has to do with worldly affairs. The *Hadith* about the pollination of palm trees clearly carries a tone of speculation and uncertainty that we do not find in the narrations about the black seed. And Allah knows best.

See: *Al-Tibb An-Nabawi* by Ibn Al-Qayyim

Ogomovites: *Encyclopaedia of Medicinal Plants and Essential Oils* (in Russian), Moscow 1951

Ajwad Al-Haraki: 'Alaikum bi Hadhihi-Habbah Al-Sawda' - *Majallat Hadarat Al-Islam*, Vol. 18, No. 9/10, 1977

Otto Gessner: *Medicinal Plants in Central Europe* (in German), 1953

Dawood Al-Antaki: *Tadhkirat Oolul-Albab*

Khalmatov: *Wild Medicinal Plants in Uzbekistan* (in Russian), Tashkent 1946

'Abdur Razzaq Al-Sa'eed, *Al-Istishfa' Bil-Habbat Al-Sawda'*, *Majallat Al-Dawa' Al-'Arabi*, September 1989

Zafir Al-'Attar and Sa'eed Al-Qarabi, *Al-'Asl Wal-Habbat Al-Sawda'*, *Majallat Hadarat Al-Islam*, Vol. 14, issue No. 4, 1973

Gobanov and Krilova: *Beneficial Wild Plants in the Soviet Union* (in Russian), Moscow, 1976

Sahabidiniov: *Medicinal Plants in Central Asia* (in Russian), Tashkent, 1948

Gorbayev: *Essential Oils of Plants in the Soviet Union* (in Russian), 1952

Wolf and Maliyev: *Guide to World Sources of Beneficial Plants* (in Russian), Moscow, 1952

Ahmad Al-Qadi and Usamah Qindeel: *American Journal of Biological Research*

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## Squashes and Gourds

It was narrated that Anas Ibn Malik, may Allah be pleased with him, said, "A tailor invited the Messenger of Allah, peace and blessings of Allah be upon him, to a meal that he had made. I went with the Messenger of Allah, peace and blessings of Allah be upon him, to that meal, and he offered to the Messenger of Allah, peace and blessings of Allah be upon him, some bread and some soup containing squash and strips of meat. I saw the Messenger of Allah, peace and blessings of Allah be upon him, looking for the squash on all sides of the dish. I have not stopped liking squash since that day." (*Saheeh Al-Bukhari*)

The word *Duba'* (translated as squash here) refers to squashes, and it was said that it refers to the round types in particular.

This *Hadith* indicates that the Messenger of Allah, blessings and peace of Allah be upon him, liked squash, and he did not like anything but it has been found that there is great wisdom in that, as one of the specialists said. So what is special about squash?

It says in the famous book *Tarkeeb Al-At'imah* that the ratio of water in squash is 94.7 percent. It also contains a small amount of sugar and fiber. One hundred grams of it

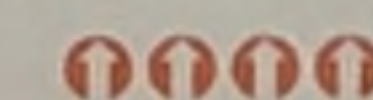


contains only 65 calories. It is a good food for those who want to lose weight. It is very low in sodium, so it is good for those who have high blood pressure. It is rich in potassium, which is needed by those who take diuretic medicines.

It also contains potassium, calcium, magnesium, phosphates, iron, sulphur and chloride. It is rich in vitamins, especially vitamin A. Squash is regarded as a hydrating food; it is beneficial for patients with fever, it quenches thirst, and it relieves headaches if it is drunk or the face is washed with it. It is easy on the stomach however it is used; it is one of the gentlest of foods and most quickly digested.

There is modern evidence to show that squash is beneficial in protecting against cancer. The *Journal of Biochemical Research* published an article in 1985 on a study carried out in the National Cancer Institute in the United States which indicates that squash protects against lung cancer in the inhabitants of New Jersey in the United States.

(*Qabasat Min al-Tibb An-Nabawi*)







# Vinegar

It was narrated from Jabir Ibn 'Abdullah, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, asked his family for condiments and they said: "We do not have anything but vinegar."

He called for it and began to eat it, saying: "What a good condiment vinegar is, what a good condiment vinegar is."

According to another report, Jabir Ibn 'Abdullah, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings of Allah be upon him, took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: "Is there any condiment?" They said: "No, except a little vinegar." He said: "Vinegar is a good condiment."

Jabir said: "I have not stopped liking vinegar since I heard that from the Prophet of Allah, peace and blessings of Allah be upon him." (Narrated by Muslim)

An-Nawawi said: With regard to the meaning of the narration, Al-Khattabi and Al-Qadi Iyad, may Allah have mercy upon them, said, "What it means is to be moderate in eating, and to refrain from eating delicious food. The correct view of which we should be certain is that it is praise of vinegar in and of itself. Vinegar is an ancient food and remedy."

Ibn Al-Qayyim, may Allah have mercy upon him, said concerning it, "Vinegar is beneficial for an inflamed stomach, it suppresses bile and wards off the harm of some strong medicines. It benefits the spleen, regulates the balance of the stomach, quenches thirst, aids digestion and softens heavy food. If it is heated and used as a mouthwash, it is good for toothache and strengthens the gums."

Al-Razi says that vinegar softens the heavy humors (in the body), dries up the stomach and quenches thirst. It is cool and eases the heat of burns better than anything else. It generates wind, stimulates the appetite, helps with digestion and counteracts mucus.

Vinegar is a liquid condiment with a sharp taste, which is produced by turning alcohol into acetic acid through the action of yeast. It can be produced from the juice of grapes, oranges, beetroot, melons, cane sugar, apples, berries and honey. Scientists have also been able to produce it chemically.

Vinegar is composed of water and acetic acid (5%) and some solid, volatile and organic matter, as well as other matter that gives it its taste and smell.

Vinegar enhances the flavor of some foods and makes them more palatable and tastier, and helps to digest them. Hence, it is added to many kinds of food, such as meat and salads, so as to provoke the appetite. But overuse of vinegar upsets the stomach and causes pain, indigestion, and stomach ache, and may lead to ulcers in some cases.

Vinegar is prescribed in modern medicine as a moisturiser, stimulant and diuretic, or to provoke sweating. It helps the stomach in digestion by breaking down the coarse fibres in meat and vegetables. It is also given as an antidote to alkaline poisoning, and is applied externally to





treat ringworm and alopecia.

I have seen the main benefits of vinegar in treating head lice and destroying nits. It may also be applied to the head to treat baldness. Cornstarch may be added to it and the mixture applied to the skin as a remedy for itching.

Ulcers and skin wounds may be washed with it, and it may be rubbed into the skin of the chest and abdomen, after diluting it in water, as a general tonic. It may be applied to the forehead of a patient suffering from fever to reduce headaches.

It may be inhaled via the nose to revive a patient who has fallen unconscious, and it may be used as a mouthwash and gargle to strengthen the gums, stop bleeding and purify the mouth.

Jarvis praised cider vinegar and said, "If it is drunk with water, it is the best remedy for colds." He advises his patients to drink every morning on an empty stomach a cup of water with a small spoonful of vinegar and another of honey, to cleanse the digestive system of all bad things and to obtain useful elements, nutrition and cleansing. He himself testified that the children of peasants who drank water with vinegar had strong bodies and good health.

Jarvis says: Doctors are agreed that drinking a small amount of vinegar is useful, but a lot of it is harmful, with the exception of cider vinegar which is used medicinally to treat headaches and dizziness and to protect against disease. It is very important in keeping the cells of the body in good shape and strengthening the body's resistance to many bad things that threaten it, because its ingredients are rich in elements that the body needs to create balance between cells, foremost among which are phosphates, iron, chloride, sodium, calcium, manganese, silicon and fluorine.

Dr. Cyril Scott and Dr. Maurice Hansen, in their book on the benefits of cider vinegar, say that,



- It prevents diarrhea because it contains an astringent substance
- It stimulates the digestion and metabolism in the body
- It prevents tooth decay
- It kills parasites in the intestines
- It can be used to improve digestion in those who are deficient in stomach acids.
- Vinegar also cleans the intestines.
- Some people advise using it as a mouthwash and gargle to purify the mouth of germs.
- Some important traditional remedies:
- **Croup:** 70 g of vinegar and 1 cup of warm water. Gargle and drink the rest slowly.
- **Burns:** Apply cider vinegar to the site of the burn quickly, to avoid blisters. It may also be used in cases of sunburn.
- **Tooth decay:** Vinegar may be used as a mouthwash, after mixing it with an infusion of hibiscus flowers.
- **Poor digestion:** A cup of warm water with a small spoon of cider vinegar.
- **Insomnia:** Half a teaspoon of cider vinegar, 2 teaspoons of honey, with 100 g of water, to be drunk an hour and a half after dinner.
- **To lose weight:** 2 teaspoons of cider vinegar with a cup of water, to be drunk after food three times daily for two months.
- **Ringworm:** Apply vinegar topically six times daily or rub the mother of vinegar into the site twice daily.

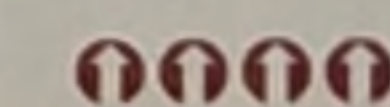
#### *Al-Tibb An-Nabawi*

Jarvis: *Folk Medicine*, translated into Arabic by Ameen Ruwayhah

Ahmad Qudamah: *Qamoos Al-Ghidha' Wal-Tadawi Bin-Nabat*, Beirut 1982

Muhammad Badr Ad-Deen Zaytoon: *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-Ashab*

*Qabasat Min Al-Tibb An-Nabawi*







# Olive Oil

## Secrets and Miracles

Dr. Hassan Shamsi Pasha, consultant cardiologist in the King Fahd Armed Forces Hospital in Jeddah, Fellow of the Royal College of Physicians in London, Fellow of the Royal College of Physicians in Glasgow, Fellow of the Royal College of Physicians in Ireland, Fellow of the American College of Cardiologists

For the first time in history, 16 of the most eminent doctors in the world met in the city of Rome on 21 April 1997, to issue their joint recommendations and decisions on the topic of olive oil and the Mediterranean diet.

These scientists issued their recommendations in a statement of more



than 30 pages, in which they discussed the latest scientific research in the field of research on olive oil and the Mediterranean diet. We will quote here some of these recommendations and decisions, in addition to the latest scientific research. In their statement, they confirmed that consuming olive oil contributes to protecting against coronary artery disease, high cholesterol levels in the blood, high blood pressure, diabetes and obesity; it also protects against some cancers.

Until 1986, no American or European researchers paid any attention to olive oil until Doctor Grundy presented his research in 1985, in which he proved that olive oil lowers cholesterol levels, after which many studies came one after another, focusing on the benefits of olive oil, and discovering day after day more of the secrets of this blessed oil which comes from a blessed tree. The Messenger of Allah, blessings and peace of Allah be upon him, said: "Eat olive oil and rub it on your skin, for it comes from a blessed tree." (Narrated by Ahmad and Al-Tirmidhi, who said it is a *hasan saheeh Hadith*. It was also classed as *Saheeh* by Al-Hakim, and it is *Saheeh*.)

How can it not be blessed, when Allah, the Exalted, has sworn by it and by its land, in the Verses in which He says:







﴿وَالزَّيْتُونَ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ﴾

"By the fig, and the olive. By Mount Sinai. By this city of security (Makkah)." (Soorah At-Teen, 95:1-3).

How can it not be blessed when Allah has likened His Light to the light that emanates from its oil, when He said:

﴿يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ  
يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ﴾

"Lit from a blessed tree, an olive, neither of the East (i.e. neither it gets sunrays only in the morning) nor of the West (i.e. nor it gets sunrays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light!" (Soorah An-Noor, 24:35).

So the tree is blessed and the oil is blessed, but many people are unaware of that. Olive oil is a gift from heaven to man. The ancients were aware of some of its benefits, and a few years ago modern science began to realize some of its other benefits.

We have come to know recently that olive oil protects against the diseases of modern age, such as heart attacks, and it delays hardening



of the arteries. The myth which said that olive oil increases cholesterol in the blood has now been refuted; the spectre that scared many away from olive oil has been laid to rest. Modern science has discovered that olive oil is the enemy of cholesterol, and fights it wherever it is in the human body.

In fact the Americans envy the peoples of the Mediterranean for their diet, because it is well known that coronary artery disease is less common in Italy and Spain and in neighbouring countries than it is in Northern Europe and the United States.

Researchers attributed that to the high consumption of olive oil among the inhabitants of Mediterranean countries, and their reliance on it as a basic source of fats in their food, instead of margarine, butter and the like.

*The Heart Owner's Handbook*, which was published by the Texas Institute of Cardiology, says: Societies which use monounsaturated fats (of which the most famous is olive oil) in their diets as a basic source of fats are known for their low rates of coronary artery disease. Olive oil in Greece, Italy and Spain is the main source of fat in the diet, and they are known for the lowest incidence of coronary artery disease and breast cancer in the whole world. Not only that, those Americans who follow their example have lower rates of coronary artery disease.

#### Olive oil and cholesterol

It is well-known that the inhabitants of the island of Crete have the lowest rates of coronary heart disease in the world. It is well known that most of the fat that they consume in their food comes from olive oil, which is proved to reduce the levels of harmful cholesterol in the blood, hence offering protection against hardening of the arteries and coronary artery disease.

It is well known that the oxidization of harmful cholesterol is an important factor in



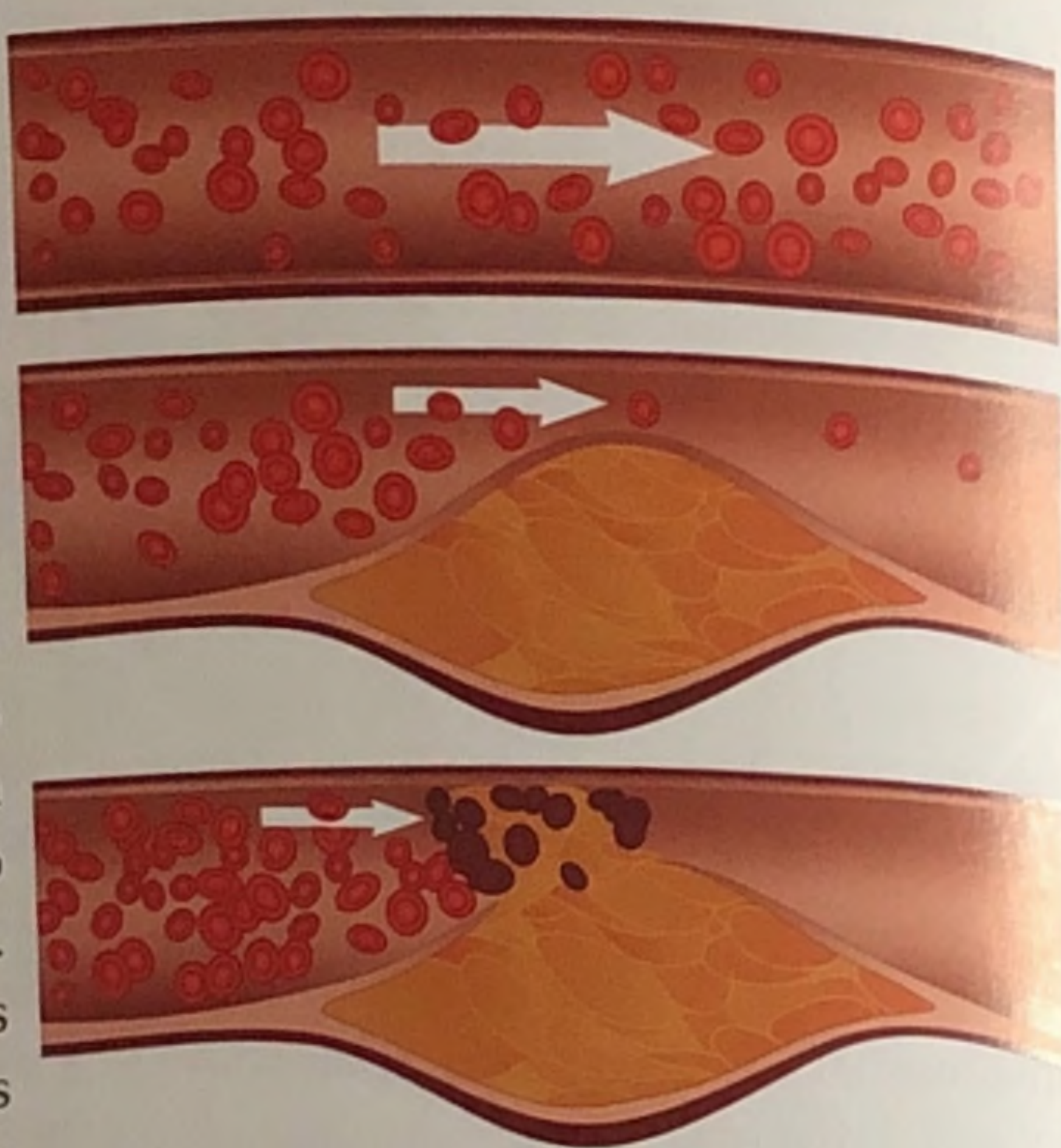


causing hardening and narrowing of the arteries. Modern scientific studies have proved that olive oil plays an important role in preventing this process. In addition to that, olive oil functions as an antioxidant, as olive oil contains vitamin E which is known to be an antioxidant. It also contains different compounds of polyphenol, hence it is able to protect against hardening of the arteries.

The health benefits of olive oil are attributed to its richness in mono unsaturated fatty acids and in antioxidants. Scientific studies have proved, beyond any shadow of a doubt, that olive oil lowers overall cholesterol levels and levels of bad cholesterol, without any negative effect on good cholesterol.

Not only that, a study published in *Atherosclerosis* magazine in 1995 confirmed the importance of consuming extra virgin olive oil, which is the oil produced by the first pressing of the olives. Researchers found that extra virgin olive oil contains a good amount of polyphenolic compounds, which prevent self oxidization of the oil and acts as a preservative. These researchers also found that these compounds prevent oxidization of harmful cholesterol (LDL) in test tubes, hence it is able to protect against hardening of the arteries and plays an important role in protecting the body against the danger of toxic compounds such as lipid peroxides and other harmful substances.

This was also confirmed in another study that was published in February in 1996 in *Atherosclerosis* magazine.



Cholesterol plaque in artery (atherosclerosis) illustration. Top artery is healthy. Middle & bottom arteries show plaque formation, rupturing, clotting & blood flow occlusion



Does olive oil have any effect on thrombosis?

But the question is: does olive oil have any other effects in protecting against hardening of the arteries?

In a study published in December 1999 in the *American Journal of Clinical Nutrition*, researchers showed that food that is rich in olive oil may weaken the bad effects of fats in the food that may cause thrombosis, and hence may reduce rates of coronary artery disease.

Olive oil and death rates

A study published in the famous *The Lancet* journal on 20 December 1999 showed that the death rates in the poorest country in Europe, namely Albania which is a Muslim country, are very low. The death rate in Albania in males is 41 per hundred thousand, which is half of what it is in Britain.

The researchers attributed the longevity of people in Albania, which has a very low income, to the diet of the Albanians, their low consumption of meat and dairy products, and their high consumption of fruit, vegetables, carbohydrates and olive oil. The lowest death rates in southwestern Albania were in a place that had the highest consumption of olive oil, fruits and vegetables.

A diet rich in olive oil reduces doses of medicine

In research undertaken by Dr. Albo Ferraro in the University of Naples in Italy, and published in the *Archives of Internal Medicine* on 27 March 2000, he studied 23 patients with high blood pressure, on average 104/165, and who were taking medicine for that. He put the first half of the group on a diet rich in virgin olive oil, and he put the second group on a diet rich in



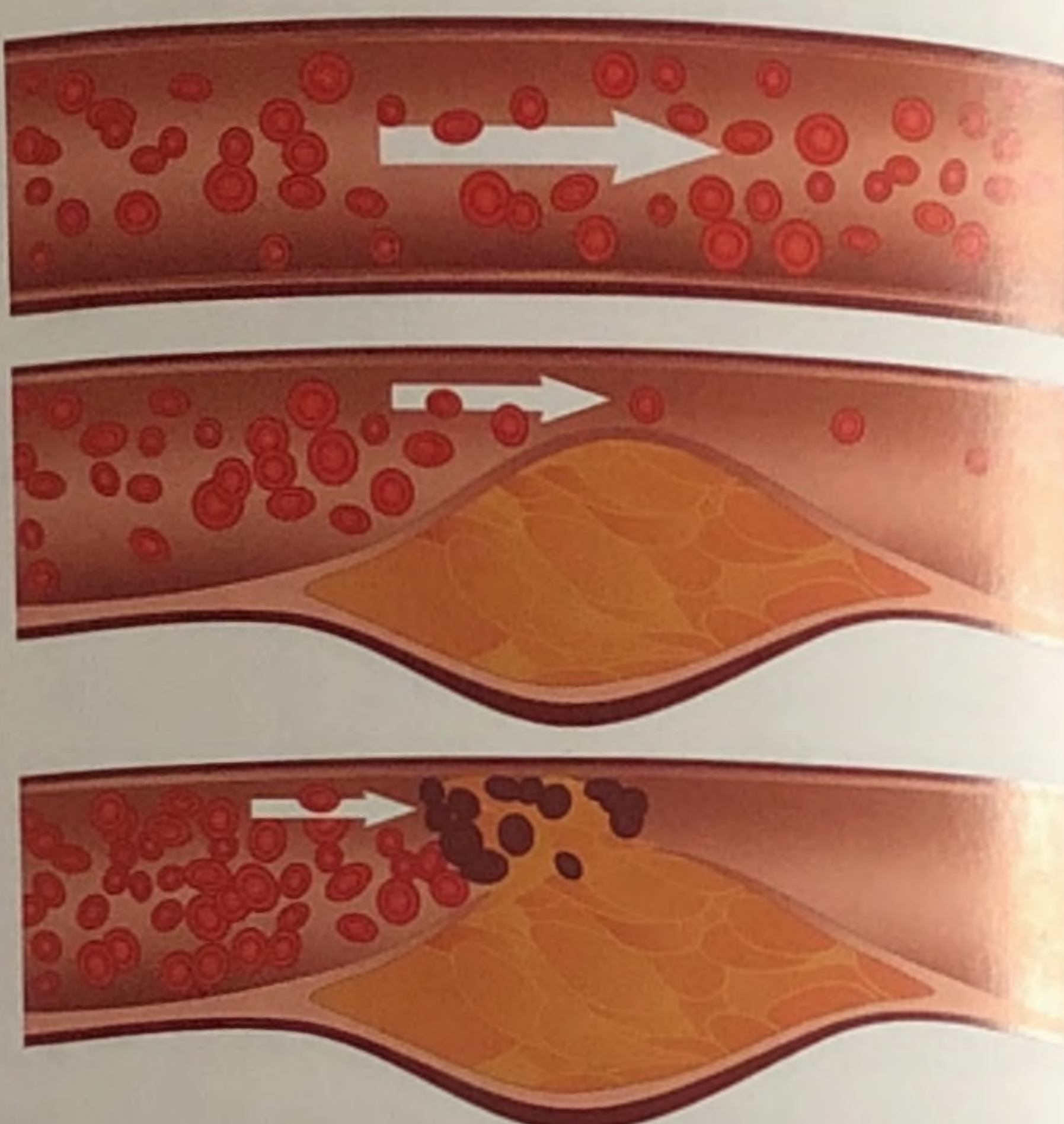


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In research undertaken by Dr. Albo Ferraro in the University of Naples in Italy, and published in the *Archives of Internal Medicine* on 27 March 2000, he studied 23 patients with high blood pressure, on average 104/165, and who were taking medicine for that. He put the first half of the group on a diet rich in virgin olive oil, and he put the second group on a diet rich in



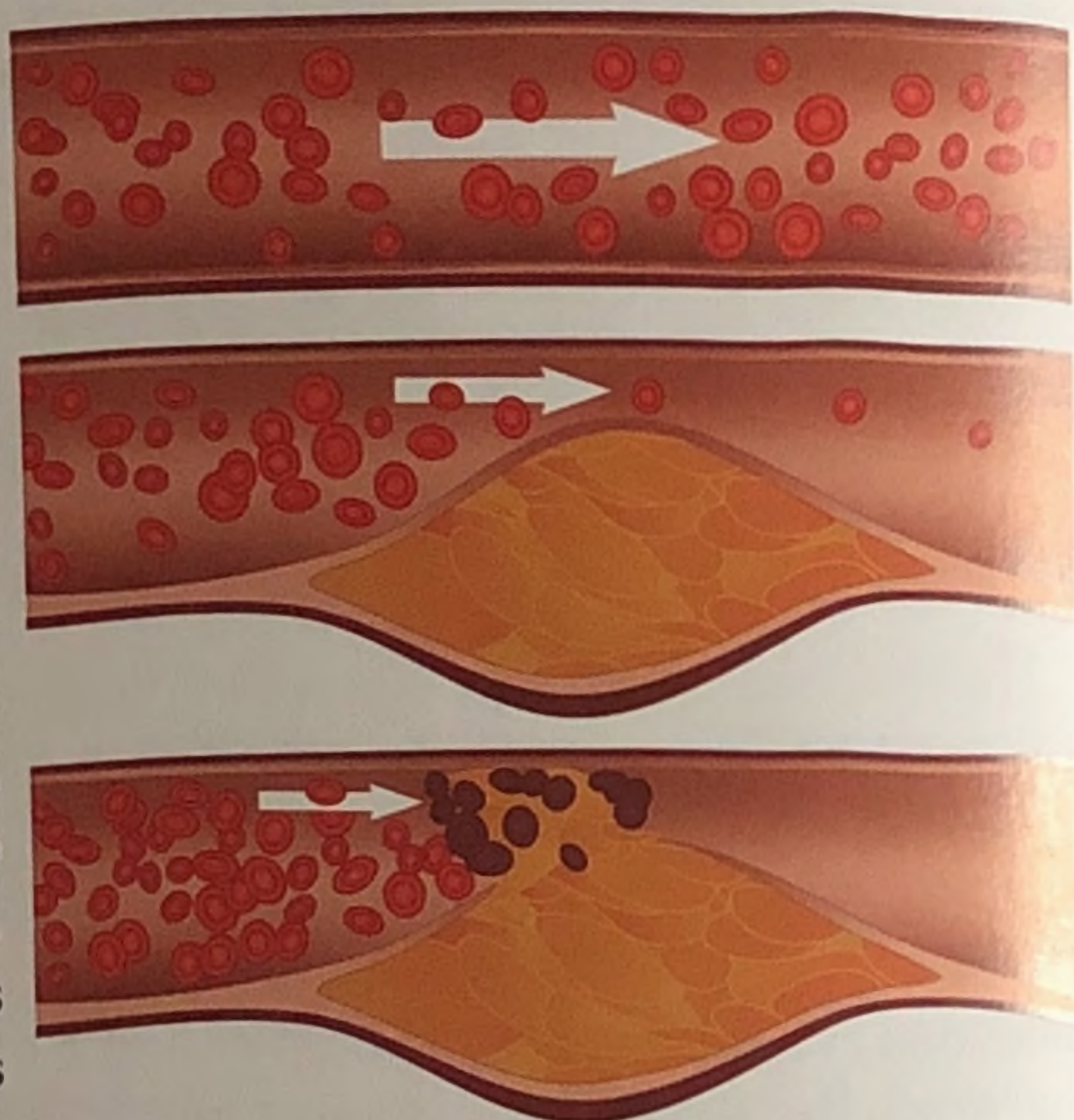


causing hardening and narrowing of the arteries. Modern scientific studies have proved that olive oil plays an important role in preventing this process. In addition to that, olive oil functions as an antioxidant, as olive oil contains vitamin E which is known to be an antioxidant. It also contains different compounds of polyphenol, hence it is able to protect against hardening of the arteries.

The health benefits of olive oil are attributed to its richness in mono unsaturated fatty acids and in antioxidants. Scientific studies have proved, beyond any shadow of a doubt, that olive oil lowers overall cholesterol levels and levels of bad cholesterol, without any negative effect on good cholesterol.

Not only that, a study published in *Atherosclerosis* magazine in 1995 confirmed the importance of consuming extra virgin olive oil, which is the oil produced by the first pressing of the olives. Researchers found that extra virgin olive oil contains a good amount of polyphenolic compounds, which prevent self oxidation of the oil and acts as a preservative. These researchers also found that these compounds prevent oxidation of harmful cholesterol (LDL) in test tubes, hence it is able to protect against hardening of the arteries and plays an important role in protecting the body against the danger of toxic compounds such as lipid peroxides and other harmful substances.

This was also confirmed in another study that was published in February in 1996 in *Atherosclerosis* magazine.



Cholesterol plaque in artery (atherosclerosis) illustration. Top artery is healthy. Middle & bottom arteries show plaque formation, rupturing, clotting & blood flow occlusion.



Does olive oil have any effect on thrombosis?

But the question is: does olive oil have any other effects in protecting against hardening of the arteries?

In a study published in December 1999 in the *American Journal of Clinical Nutrition*, researchers showed that food that is rich in olive oil may weaken the bad effects of fats in the food that may cause thrombosis, and hence may reduce rates of coronary artery disease.

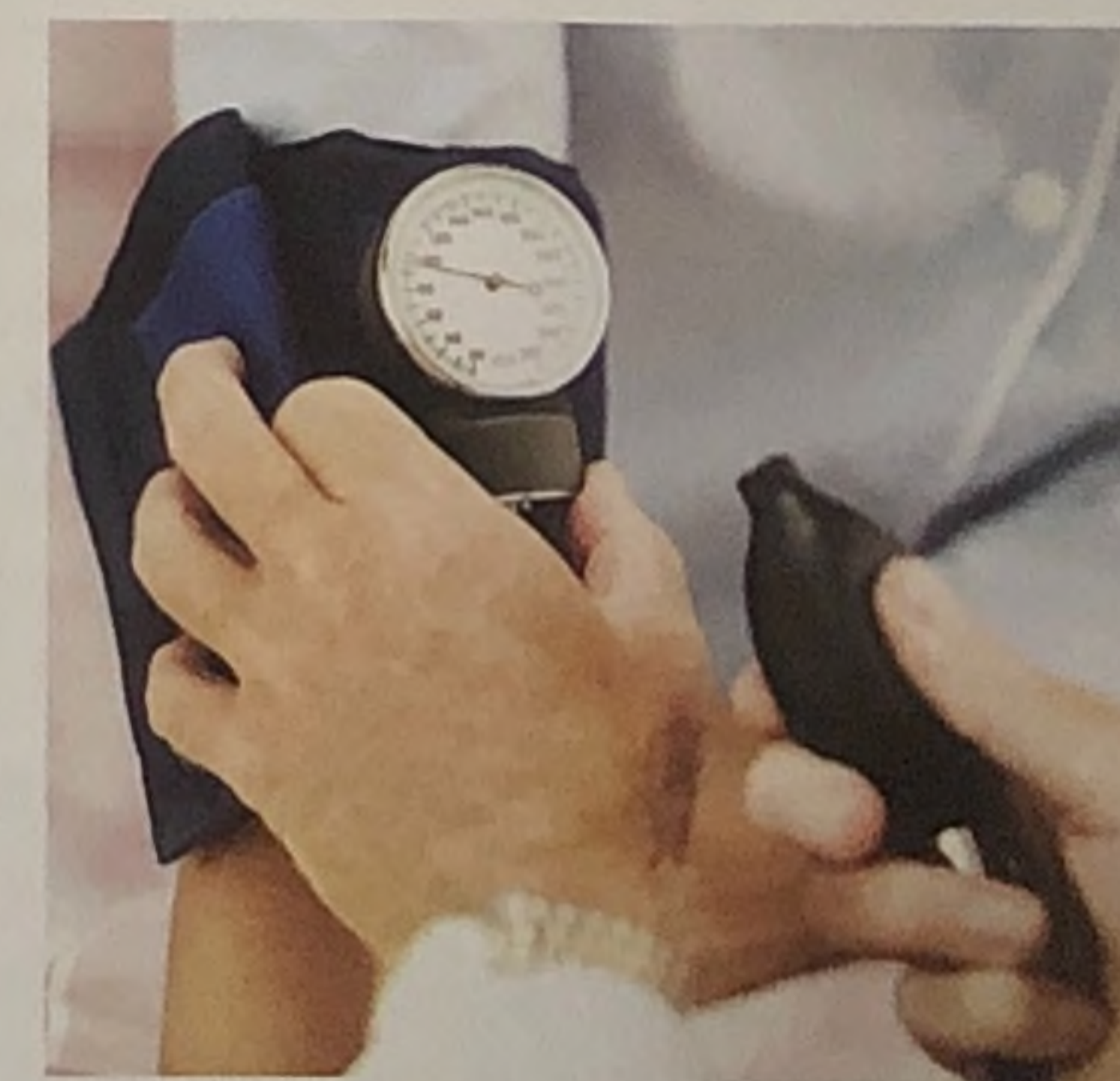
#### Olive oil and death rates

A study published in the famous *The Lancet* journal on 20 December 1999 showed that the death rates in the poorest country in Europe, namely Albania which is a Muslim country, are very low. The death rate in Albania in males is 41 per hundred thousand, which is half of what it is in Britain.

The researchers attributed the longevity of people in Albania, which has a very low income, to the diet of the Albanians, their low consumption of meat and dairy products, and their high consumption of fruit, vegetables, carbohydrates and olive oil. The lowest death rates in southwestern Albania were in a place that had the highest consumption of olive oil, fruits and vegetables.

#### A diet rich in olive oil reduces doses of medicine

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sunflower oil. After six months, he switched the diets of the two groups for a further six months. The results of the study showed a lowering of blood pressure by seven points in those who were consuming olive oil, whereas there was no lowering in the other group. The patients who were following a diet that was rich in olive oil managed to reduce their doses of blood pressure medicines by half, under medical supervision of course. Eight of the patients who had slightly high blood pressure no

longer needed the medicine during the study, whereas no noticeable change was seen in the doses of medicine for patients whose food was rich in sunflower oil.

It must be noted that it is essential to follow medical advice, and it should not be understood from this that patients with high blood pressure can consume olive oil and stop their medicines. This is very important, and it is essential to have regular checkups with a doctor.

#### Olive oil and cancer

Cancer is regarded as responsible for 1/5 of deaths in European countries, but what is strange is that there is a clear difference in rates of death from cancer between countries in Northern and Western Europe, and countries in Southern Europe on the Mediterranean coast. There is strong evidence to

suggest that this difference stems, to a large extent, from the type of diet eaten.

Researchers attribute the reason for the lower rates of death from cancer in the Mediterranean to the diet of people in those countries, which includes olive oil as a basic source of fats, and vegetables, fruits and herbs.



#### What is the role of olive oil in protecting against cancer?

A number of epidemiological studies have shown that there is an inverse proportion between olive oil and the incidence of a number of cancers. Most of these studies confirm that there was a strong relationship between consumption of olive oil and low rates of breast and stomach cancer. Not only that, but a number of other scientific studies indicate, as stated by the head of the Institute of Atherosclerosis Research in the University of Munster, in Germany, who is one of the most prominent researchers in the world in the field of atherosclerosis, that consuming olive oil may protect against many other cancers, including cancer of the colon, uterus, and ovary, despite the fact that the number of these studies is still small.

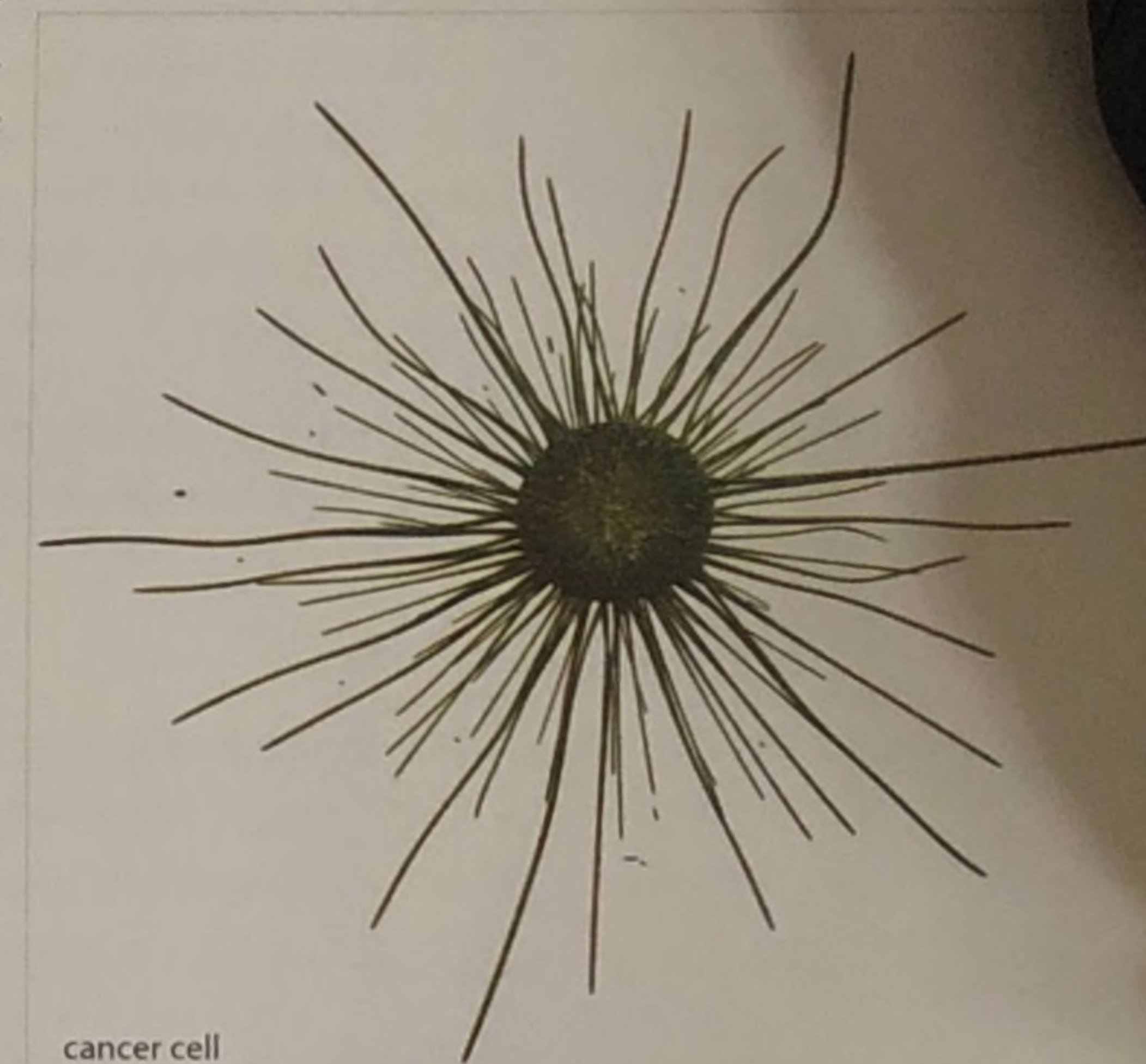
#### Olive oil and breast cancer

Allah, the Exalted, has willed that women should be singled out for some of the blessings of this blessed oil. Many studies within a few years have indicated that olive oil protects against cancer of the breast and the uterus.

A study published in November 1995, which was carried out on 2564 women affected by breast cancer, confirmed that there is an inverse relationship between the risk of breast cancer and consumption of olive oil, and that consuming a lot of olive oil plays a role in protecting against breast cancer.

A study published in the *Archives of Internal Medicine*, in the August 1998 issue, confirmed that consuming a tablespoon of olive oil daily may reduce the risk of breast cancer by 45 percent.

This study was based on research into the kind of diet consumed



cancer cell



by more than 60,000 women between the ages of 46 and 70. After three years, the researchers found that women who were not affected by breast cancer were consuming large amounts of olive oil in their food. The researchers say: olive oil is regarded as one of the most important factors in protecting against breast cancer, although the precise mechanism by which it has this effect is not known.

#### Olive oil and cancer of the uterus

With regard to cancer of the uterus, the *British Cancer Journal* published in May 1996 a study carried out on 145 Greek women affected by cancer of the uterus. The researchers compared these women with 289 women who were not affected by cancer. It became apparent to the researchers that the women who consumed a lot of olive oil were less likely to be affected by cancer of the uterus. The risk of being affected by this cancer was reduced by 26 percent.

#### Olive oil and stomach cancer

A number of scientific studies have shown that consuming olive oil regularly may reduce the risk of stomach cancer. However there is a need for further scientific study.

#### Olive oil and colon cancer

There are also epidemiological studies which indicate that consumption of fruits, vegetables and olive oil plays an important role in protecting against colon cancer.

#### Olive oil and skin cancer (melanoma)

The journal *Dermatology Times*, in its August 2000 edition, published a study which indicated that applying olive oil topically after swimming and exposure to the sun may protect against skin cancer (melanoma).

It is well-known that this kind of cancer is widespread among Westerners with white skin who expose themselves to the sun for lengthy periods, especially after swimming, and that is due to the effects of the ultraviolet rays.

This study was carried out in Kobe University in Japan on mice. The researchers exposed the mice to sunlight three times a week, and applied olive oil to some mice for five minutes following each session.



After 18 weeks, tumors began to appear in the mice to which olive oil had not been applied. This study is still an initial effort, and there is a need for more study. The Messenger, blessings and peace of Allah be upon him, said: "... and apply it to your skin, for it comes from a blessed tree."

#### Olive oil and stomach ulcers

A researcher from Harvard University in America presented a paper at a conference of the American Society for the Study of Gastroenterology, which was held in October 2000.

This research showed that unsaturated oils such as olive oil, sunflower oil and fish oil, may prevent the growth of *Helicobacter pylori* germs in the stomach.

This bacteria are responsible for a number of cases of stomach ulcers and of stomach cancer. It was confirmed that food that contains these oils may have a beneficial effect in protecting against stomach cancer and reducing the likelihood of stomach ulcers recurring.

#### Olive oil and breastfeeding

In a study published in February 1996 by the University of Barcelona in Spain, which was carried out on 40 breastfeeding mothers from whom samples of breast milk were taken, the researchers found that most of the fats present in breast milk were of the mono unsaturated type. This type of fats is indeed regarded as the best kind of fats which should be consumed by humans; it is the type of fat for which olive oil is famous.

The researchers attributed the cause of this phenomenon to the fact that women in Spain consume a lot of olive oil.







### Olive oil and rheumatoid arthritis

Rheumatoid arthritis affects the joints of the hands, feet and elsewhere.

Scientists assumed that there was an inverse relationship between consumption of certain foods and the incidence of this disease. The *American Journal of Clinical Nutrition*, in its November 1999 edition, published a study that was carried out on 145 patients affected by rheumatoid arthritis in southern Greece, and this group was compared to 108 healthy persons.

The study demonstrated that consuming olive oil may contribute to protection against this disease. Those who consumed very small amounts of olive oil in their food were at greater risk than those whose food was rich in olive oil. The researchers attributed that to the unsaturated fats and antioxidants contained in olive oil.

The same study also showed that those who ate a lot of cooked vegetables were also less likely to be affected by this disease.



### Olive oil kills head lice

The most recent statistics published in the *Journal of Infectious Diseases in Children*, in April 1998, indicate that head lice are again appearing in epidemic proportions in America, from New York to Los Angeles, and they affect approximately 12,000,000 Americans, most of whom are children.

Studies carried out by the American Hebrew University and the American Head Lice Institute demonstrated that applying olive oil to the head that is affected by head lice for a number of hours kills the lice on the head. Researchers in the University of Massachusetts in America confirmed that the products which were effective in killing head lice in the past are no longer very effective, and that head lice have reappeared stronger than ever before.

Researchers have suggested a five-step, three-week treatment plan for dealing with stubborn head lice. In the first stage, the case is treated with Permethrin or Pyrethium preparations, which may kill most of the lice, but it will not kill all of them.

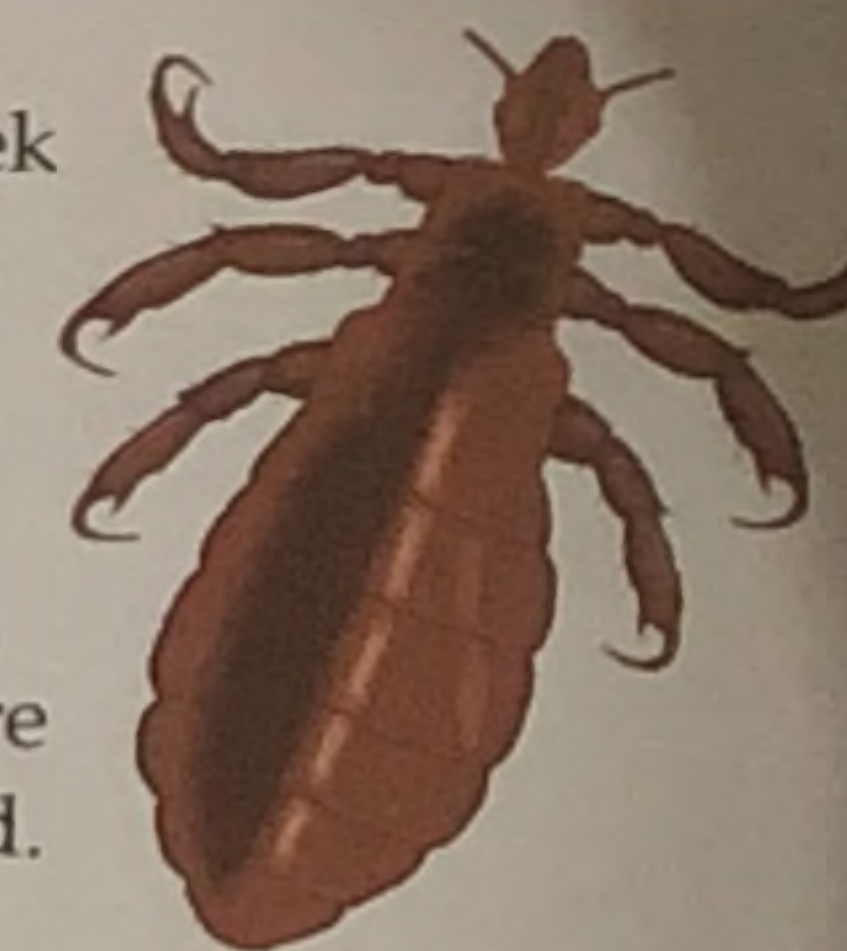
Then olive oil is applied to the head just before sleeping, and a shower cap is placed on the head. This is the second stage.

The third stage is very important: the hair is to be combed with a special metal comb before washing the olive oil off the hair.

The fourth stage entails making sure that there are no lice in the surrounding environment, by using a hairdryer.

The fifth stage involves a visual examination of the scalp to make sure that it is free of any lice eggs or nits. This is done by using a special comb that removes these nits. It is essential to make sure that the head is free of lice for three weeks.

These are just a few out of many things that have been published concerning research on olive oil during the last few years. Glad tidings to those who have attained the benefits of this blessed tree. The Messenger of Allah, blessings and peace of Allah be upon him, indeed spoke the truth when he said: "Eat olive oil and apply it to your skin, for it comes from a blessed tree."







# Citron

It was narrated that Abu Moosa Al-Ash'ari, may Allah be pleased with him, said, the Messenger of Allah, blessings and peace of Allah be upon him, said: "The likeness of the Believer who reads the Qur'an is that of the citron: its fragrance is good and its taste is good..." (Narrated by Al-Bukhari and Muslim)

Ibn Al-Qayyim, may Allah have mercy upon him, said, "In the citron there are many benefits, in its skin, flesh, juice and seeds. Among the benefits of its skin: it brings a pleasant smell to the air, and perfumes the breath, if it is held in the mouth. If it is put in food, it helps with digestion. As for its flesh, it eases the stomach."

Al-Ghafiqi said, "Eating its flesh helps with hemorrhoids. As for its juice, it acts as an astringent, reduces pallor and regulates the

heartbeat; it is beneficial in cases of jaundice, stimulates the appetite and is beneficial in cases of biliary diarrhea. Rubbing it into the skin helps to reduce freckles. It has the power to reduce heat in the liver and strengthens the stomach, and it quenches thirst."

As for its seeds, they have drying power.

Ibn Masawayh said, "It is beneficial as an antidote to lethal poisons if two *Mithqaal* of peeled fruit are drunk with warm water. If it is crushed and placed on the site of a sting, it is beneficial. No doubt a strong indication of its benefit is the fact that the Prophet, blessings and peace of Allah be upon him, likened it to the elite of creation, namely the Believer who reads the Qur'an."

The citron (*Citrus medica cedrata*) is a citrus fruit. Its other names include Persian apple and Jewish lemon.

There are differences of opinion among writers: is it the same as the fruit that is called *Kabbad* in Syria, or is the *Kabbad* of a similar type from the same family of oranges, *Aurantasceae*?

It is grown in moderately warm regions and its fruits, like the *Kabbad* lemon, are golden in color with a pleasant smell and acidic juice.

It is mentioned in the book of Leviticus in the Tawrat, "You are to take choice





fruit from the trees" Leviticus 23:40, which is traditionally understood to refer to the etrog or citron.

It is an evergreen plant, a type of citrus tree. It is eaten raw, and its juice is drunk after mixing it with water and sweetening it with sugar, as a refreshing and cooling drink that helps digestion. It is an excellent source of vitamins C, B1 and B2

A delicious jam is made from its skin. The skin helps digestion and it gets rid of wind, because it contains essential oils. It is also beneficial in clearing the chest and combating scurvy.

Ibn Sina mentioned that the juice of the citron clears the eye if applied to it, and it removes freckles from the face if applied to the skin, and it calms women's libido if drunk.

An infusion made by boiling its leaves reduces bloating and strengthens the stomach and intestines. The flowers are milder and more effective in reducing bloating. And Allah knows best.

*Al-Tibb An-Nabawi*

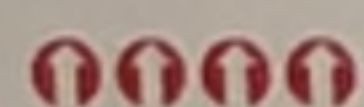
*Zad Al-Ma'ad*

*Al-Tibb Min Al-Qur'an Was-Sunnah* by Al-Baghdadi

Tlaas, from his book *Al-Mu'jam Al-Tibbi Al-Nabati*, Damascus, 1988

Ahmad Qudamah, from his book *Qamoos Al-Ghidha' Wal-Tadawi Bil-Nabat*, Beirut, 1982

Dr. Muhammad Badr Al-Deen Zaytoon, from his book *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*, Damascus, 1990



# Truffles

*Dr. Al-Mu'tazz Al-Marzooqi – Egypt*

Al-Tabari narrated that Jabir, may Allah be pleased with him, said, There were a lot of truffles at the time of the Messenger of Allah, blessings and peace of Allah be upon him, and some people refused to eat them and said that they were the smallpox of the earth. News of that reached the Messenger of Allah, blessings and peace of Allah be upon him, and he said: "Truffles are not the smallpox of the earth, rather they are from among *Al-Mann*<sup>1</sup>." (Narrated by Ahmad, Al-Tirmidhi and Ibn Majah; it is a *saheeh Hadith*)

According to a report narrated by Al-Bukhari, Muslim, Ahmad, Al-Tirmidhi and Ibn Majah, the Prophet, blessings and peace of Allah be

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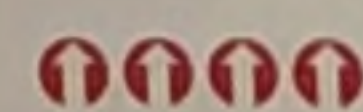
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upon him, said: "Truffles are a kind of *Al-Mann*, and their juice is a healing for the eye."

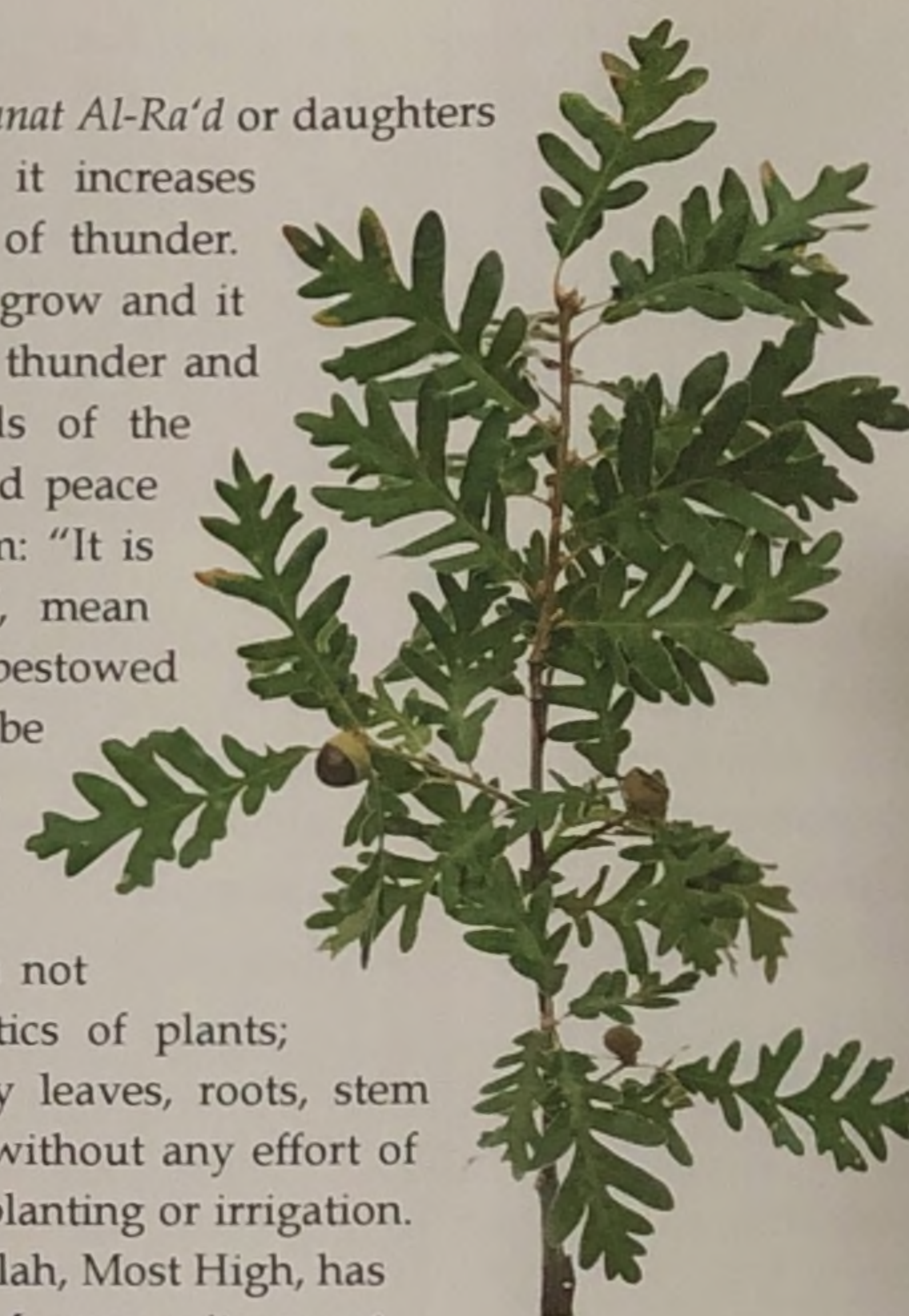
Ibn Sina mentioned that truffle juice may be boiled then allowed to cool and then applied to the eye. Truffles are a kind of edible fungus that grows beneath the surface of the ground to a depth of approximately 30 cm, and forms colonies.

It is an Ascomycete fungus of the tuber genus that may grow near the roots of trees. Each colony may consist of between 10 and 20 mycelium. Its body is round, fleshy, soft and even; its surface may be smooth or speckled; its shape is round. Its color varies from gray to brown to black. It is similar to potatoes. It is very common in Arabia, and is also found in Syria and Egypt. It is also found in Europe, especially in France and Italy. The best type is that which is small and is found in the wilderness and in the sand.

Its presence is indicated by its smell, and the insects that hover over it. Hence, some dogs and pigs were trained in Europe to find the places

where it grows.

The Arabs call it *Banat Al-Ra'd* or daughters of thunder, because it increases when there is a lot of thunder. Spring rains make it grow and it is found that there is thunder and rain falls. The words of the Prophet, blessings and peace of Allah be upon him: "It is a type of *Al-Mann*", mean that it is a blessing bestowed by Allah, may He be Glorified and Exalted, upon His slaves. It is not a plant nor is it an animal. It does not have the characteristics of plants; it does not have any leaves, roots, stem or flowers. It grows without any effort of seeding, ploughing, planting or irrigation. It is a blessing that Allah, Most High, has bestowed upon us. Moreover, it cannot be planted or cultivated.



Cork tree branch with green leaves and acorns

All scientific studies have proved that all attempts to cultivate it ended in failure, so that it remains a blessing that Allah bestowed upon us, and the *Hadith* of the Messenger of Allah will remain a miracle until Allah, the Almighty, inherits the earth and all on it.

#### Subjects and methods of research

Truffles imported from Kuwait were used. Their juice was extracted from them in the Filatov Baudisa laboratory in the Soviet Union, using the Filatov method. The liquid was dried and turned into a powder in the vaccine lab of the Ministry of Health in Cairo, so that it could be preserved for a long time. When it was used, the powder was dissolved in distilled water, to reach the same concentration as natural truffle



juice. Truffle juice is brown in colour and has a pungent smell. We used it in the following experiments:

(a) Bacteriological effect

Petri dishes containing positive and negative bacteria were prepared, truffle juice was added to the bacteria colonies, and no change took place.

(b) Experiment using truffle juice on cataracts in the eye

Fifty-nine cases of cataracts in the eye were tested, including cases of solid and soft cataracts. Drops of truffle juice were applied five times daily for a period of three years, and no response or improvement was seen, but during the treatment period, swelling appeared in the conjunctiva of the eye and sometimes it was severe in some cases.

a) Experiment using truffle juice in cases of trachoma, (an infectious eye disease)

Six hundred children from schools for memorising the holy Qur'an were examined, and trachoma was diagnosed in 86 cases in three different stages of the disease. The treatment of each case continued for a month, according to the following system:

1. The first experiment

Thirty boys and girls had first-stage trachoma, in which fleshy growths appear in the lens of the eye that can be seen with a magnifying glass only.

They were divided into two groups of 15 children in each, according to their clinical symptoms. The two groups were as equal as possible with regard to the rate of lymphatic fleshy follicles on the conjunctiva.

- The first group (No. 1) was treated with chloramphenicol drops five times daily and terramycin cream once a day, before going to sleep.
- The second group (No. 2) was treated with chloramphenicol drops five times and terramycin every evening, in addition to truffle juice five times daily.

2. The second experiment



This included 40 boys and girls who were affected with active trachoma, in which the lymphatic follicles appear to the naked eye. Seventeen of them were affected with keratitis. They were divided into four groups in each of which were 10 children, three of whom had keratitis.

- The first group (No. 3) of 10 children were treated with chloramphenicol drops five times daily and terramycin cream before sleeping.
- The second group (No. 4) of 10 children were treated with chloramphenicol five times and truffle juice.
- The third group (No. 5): first of all the follicles were squeezed, then they were treated with chloramphenicol drops and terramycin cream.
- The fourth group (No. 6): first the follicles were squeezed, then they were treated with chloramphenicol and truffle juice.

3. The third experiment

This included 16 boys and girls who had active trachoma along with clear eye inflammation. They were divided into two groups:

- The first group (No. 7) included eight children who were treated with cortisone compounds in the form of drops and a cream every evening.
- The second group (No. 8) included eight children who were





treated with cortisone compounds in the form of drops plus truffle juice drops five times daily.

Now let us look at the table of results:

From this table and analysis we can clearly see the results of adding truffle juice to the traditional treatment for trachoma at all stages. A simple smear of the conjunctiva was examined under the microscope in four cases, including two cases which were treated with antibiotics after squeezing the follicles, and two cases from experiment no. 6 in the previous table. It became clear that using truffle juice led to an extreme reduction in lymphatic cells, which became scarce, unlike the other cases (experiment No. 5).

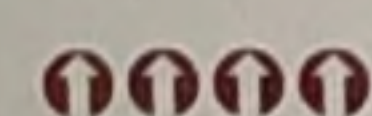


Table showing results of treating trachoma with traditional remedies, with or without truffle juice:

Result of treatment	Treatment used	Number of cases	Number of experiment
Healing of trachoma -- fibrosis in the conjunctiva in eight cases	chloramphenicol drops + terramycin cream	15	1
Healing of trachoma in which the conjunctiva went back to normal, except in one case in which fibrosis occurred	chloramphenicol drops + terramycin cream + truffle juice	15	2
No change occurred in the follicles	Chloramphenicol + terramycin	10	3
No change occurred in the follicles but there was growth of capillaries in the conjunctiva	Chloramphenicol + terramycin + truffle oil	10	4
The conjunctiva healed -- fibrosis in all cases -- no capillary system found in the conjunctiva -- healing of keratitis	Squeezing of the follicles + Chloramphenicol + terramycin	10	5
Healing of the conjunctiva -- growth of capillaries in the conjunctiva in seven cases and fibrosis in three cases -- healing of keratitis	Squeezing of the follicle + chloramphenicol + truffle juice	10	6
Healing of all cases -- healing and partial fibrosis in the conjunctiva	Cortisone drops and cream	8	7
Healing of all cases -- continued swelling in the capillaries -- no fibrosis occurred	Cortisone drops and cream + truffle juice	8	8

Trachoma is a contagious and chronic infection suffered by most inhabitants of the Middle East and the Mediterranean region and other parts of the world, especially Japan. Trachoma, with its complications, was completely responsible for more than one quarter of cases of blindness in the area where it is widespread before the appearance of antibiotics, especially in poor regions.

Trachoma is caused by a virus which attacks the cells of the surface of the conjunctiva underneath the eyelid and the upper part of the cornea;



in its active phase it leads to swelling of the conjunctiva and an increase in lymphatic cells which spread beneath the surface cells and collect in the form of small lymphatic follicles that spread throughout the conjunctiva. Their size at this early stage is between one and 2 mm, and they can be seen using a magnifying glass. They may heal spontaneously, with the appearance of some fibrous cells which take the place of these small lymphatic follicles. Or the disease may progress to the second stage, in which the activity of the lymphatic cells increases and they collect in the form of large follicles in which more lymphatic cells collect beneath



the surface cells, and changes occur in the blood flow surrounding these follicles, and surround them with cells that form fibres in the middle of which are one or more large cells with multiple nuclei which devour the small cells. At this point the lymphatic follicles become large and may be seen on the surface of the conjunctiva, with a yellow colour surrounded by red. At this point they can be squeezed using a special tool. The viral activity may continue and produce more toxins,

leading to unnatural growth of the surface cells, on which appear the process of uncontrolled destruction and growth. With this increase in these volatile cells, in addition to lymphatic cells, blood vessels and other white cells, this leads to the formation of follicles. At this point the growth of cells is quicker than the capillaries that reach them, thus the surface cells begin to diminish, and around each follicle fibrous cells begin to grow in an attempt to heal and take the place of the lymphatic cells.

The sickness begins to stabilize and the fibrous cells begin to diminish. Or the opposite may occur, namely increased spread of cells and follicles, and the lymphatic cells spread and attack the cartilage which is weak, then the eyelid is unable to open completely. This complication of trachoma may be accompanied by others in the cornea, so the upper part of the cornea becomes swollen and the capillaries

and link cells become active and form keratitis.

It may also affect the lacrimal sac and tear ducts, which leads to narrowing their width and itchiness in the conjunctiva, which becomes rough because of the follicles, fibrosis and contraction that appear there. The transparent cornea becomes fibrous and dark spots form across it, affecting the vision. That is accompanied in many cases by the participation of other germs in this activity, which attacks the eye, thus worsening the complications, and the trachoma may be accompanied by spring trachoma.

The clear effect of truffle juice in all the experiments mentioned above is that it noticeably reduces fibrosis in the affected site.

#### Conclusion

From the above, we may clearly conclude that truffle juice prevents fibrosis in trachoma, by affecting, to a large extent, the formation of the cells that cause fibrosis.

That may be a result of its counteracting the chemical effect of the toxins caused by trachoma and reducing the enlargement of the cells. At the same time it prevents unnatural growth in the surface cells of the conjunctiva and increases nourishment to the cells by widening the capillaries in the conjunctiva. Because most of the complications of trachoma result from the fibrosis process, as mentioned above, truffle juice prevents complications of trachoma.

These scientific facts have become clear to us, but the Messenger of Allah, blessings and peace of Allah be upon him, told us of them without any laboratories or tests. Rather it was inspiration from Allah, may He be Glorified and Exalted, Who chose him above all of creation. This is how we understand a prophetic *Hadith* after 14 centuries.

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# Antimony

It was narrated from 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The best of your Kohl is antimony; it makes the hair grow and makes the vision clear." (Ibn Majah, Al-Tabarani, Al-Hakim; *saheeh*)

He said that the Prophet, blessings and peace of Allah be upon him, used to apply antimony to his eyes every night before going to sleep, and he would apply it to each eye three times. (Narrated by Ahmad; its *isnad* includes 'Abbad Ibn Mansoor, whom they classed as weak)

It was also narrated from Ibn 'Abbas that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Apply antimony to your eyes, for it clears the vision and makes the hair grow." (Narrated and classed as *hasan* by Al-Tirmidhi, and Ibn Majah; it was classed as *saheeh* by Ibn Hibban; *saheeh*)

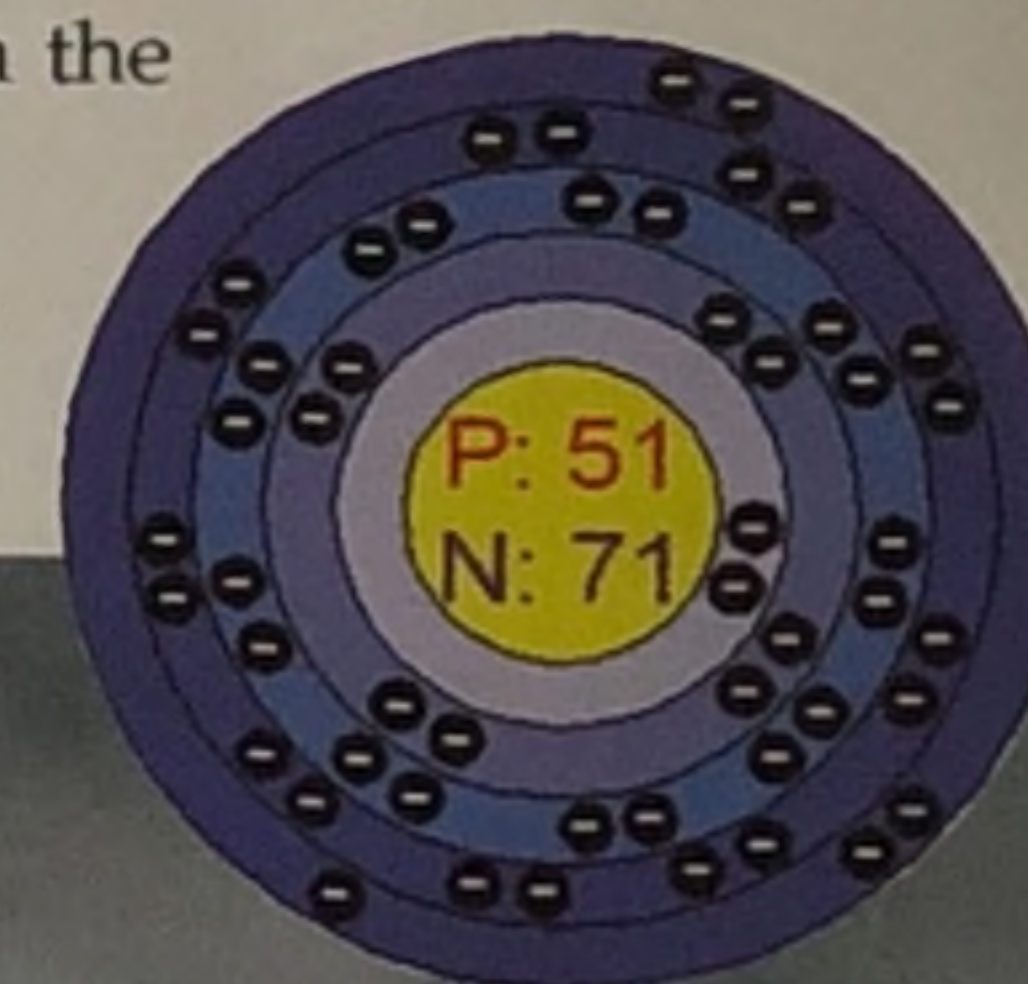
Ibn Hajar said, "Antimony is a well-known reddish black rock which is found in the Hejaz and the best of it comes from Isfahan. These *Hadiths* show that it is *Mustahabb* to apply antimony to the eyes for both men and women." Al-Ra'ees Ibn Sina said of antimony, "It protects the health of the eye and takes away the dirt of ulcers."

Al-'Allamah Al-Baghdadi said, "Antimony makes the eyelashes grow, beautifies the eyes and makes them more attractive; it should not be used if there is severe inflammation of the eyes."

Al-Kahhal Ibn Tarkhan said, "It is the best kind of *Kohl* for the eyes, especially for the elderly and those whose vision is weak, especially if a little musk is added to it."

Antimony is a metalloid, the symbol for which is Sb. It is found in nature in a free form, but it usually exists in a sulfide, oxide or oxysulfide form. Its sulfide form is the main source of this mineral. It is a brittle metal which breaks easily; it is shiny with white silvery color when it is pure and a gray color when it appears in a compound. When it is broken between the fingers it emits a clear scent. (This information on antimony is quoted from the book of Rewington.)

Antimony exists in organic compounds such as antomalin, fuadin





and glucantime, and other metallic compounds such as compounds of antimony and potassium, or antimony and sodium. It has many medicinal properties, acting as an expectorant and an emetic. Some skin creams are also manufactured from it.

It is also effective against a large group of germs, and it destroys a number of parasites such as bilharzia, trypanosoma, and nematodes. It is used in Britain to treat bilharzia.

Dr. Hassan Howaidi confirms that clearing the vision with antimony is effective against many groups of germs; thus it protects the eye and

maintains its health, because infectious diseases of the eye are caused by germs, and when the conjunctiva is free from swelling then the vision will be good.

He says: "The fact that it makes the eyelashes grow is proved scientifically because one of the medicinal properties of antimony is its

effect on the skin, as it stimulates the roots of the hair and is a factor in hair growth. Hence, compounds of it (compounds of antimony and potassium) are used to treat some cases of ringworm and baldness; it is applied in the form of a cream containing a ratio of 32 percent."

This benefit of making the hair grow is also beneficial to the eye, because it helps the eyelashes to grow, which protect the eye and increase its beauty.

What a beautiful choice of the Prophet, blessings and peace of Allah be upon him; at the time of the Prophet, blessings and peace of Allah be upon him, many types of *Kohl* were used for that purpose of beautification. As Dr. Mahmoud Nazim Al-Naseemi says, "The

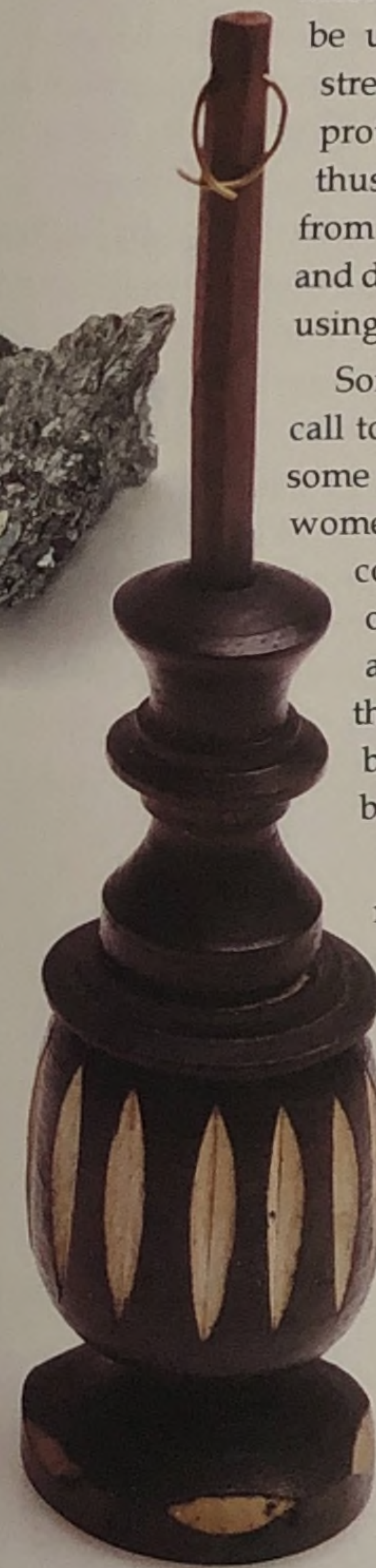


Messenger of Allah, blessings and peace of Allah be upon him, preferred antimony because it strengthens the roots of the eyelashes and protects the eyelashes, so that they grow longer; thus increasing their ability to protect the eye from the rays of the sun, and screening out dust and dirt. So the vision becomes clearer than when using *Kohl* that is free of antimony."

Some people want to criticize the Prophet's call to use *Kohl* containing antimony, because of some cases of toxicity affecting some pregnant women as a result of using adulterated *Kohl* containing toxic lead. This poisoning only occurred as a result of cheating and adulterating antimony with lead, not from the use of antimony in *Kohl* as recommended by the Prophet, blessings and peace of Allah be upon him.

We call upon Muslim manufacturers of medicines and cosmetics who care about Islam to offer to their *Ummah*, *Kohl* of pure antimony, free from any toxic lead content, so that everyone who wants to revive a *Sunnah* of their Prophet, blessings and peace of Allah be upon him, will be able to apply antimony to their eyes safely.

(See: *Al-Tibb Al-Nabawi*; Al-Kahhal Ibn Tarkhan in *Al-Ahkam An-Nabawiyah Fil-Sina'ah Al-Tibbiyah*; Dr. Mahmoud Nazim Al-Naseemi in *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*, Vol. 3, 3<sup>rd</sup> edition, 1991; Hasan Howaidi in *Majallat Hadarat Al-Islam*, Vol. 11, issue No. 5, 1970)





## The Fat Tail of a Bedouin Sheep

It was narrated that Anas Ibn Malik, may Allah be pleased with him, said, I heard the Messenger of Allah, peace and blessings of Allah be upon him, say: "The cure for sciatica is the fat tail of a Bedouin sheep, which should be melted and divided into three parts, one part to be taken each day on an empty stomach."

Anas said: "I prescribed that to 300 people all of whom Allah healed" (Narrated by Ibn Majah; Al-Boosayri said in *Al-Zawa'id*: Its *isnad* is *saheeh* and its men are *Thiqat*. Al-Hakim said: It is *saheeh* according to the conditions of the two Sheikhs, although they did not narrate it. According to a version narrated by Al-Tabari with a *hasan isnad*: "The fat tail of a ram")



Al-Kahhal Ibn Tarkhan said, "This remedy is good for the Bedouin and those who may suffer from this disease of stiffness. What may be good for this problem is something that comes from a substance that is thick and viscous, if it is cooked and made like liquid. When the fat tail is cooked, it becomes liquid and becomes soft. The Bedouin sheep is mentioned because it produces few droppings, it is small in size, its meat is soft, and because it grazes on plants belonging to hot lands, such as wormwood, southernwood and others."

Ibn Al-Qayyim, may Allah have mercy upon him, in *Al-Tibb An-Nabawi*, says that this *Hadith* of the Prophet, blessings and peace of Allah be upon him, applies only to the people of Hejaz and others like them among the Bedouin Arabs, so it is the best treatment for them.

The word sciatica or hip pain refers to pain in the nerve connected to the sciatic nerve which extends from the rear of the thigh and leg. It seems that this usage has not changed its meaning from that understood by the ancients. Al-Kahhal (650) described it as a pain that starts in the hip and goes down from behind, and may reach as far as the heels; the longer it lasts, the further down it goes. It may reach the back of the foot from the back of the heel on the outside, between the shin bone and the Achilles' tendon.

There are many causes for sciatica, the most common of which results from a split in the core of the cartilage between the vertebrae, which leads to pressure on the roots of the nerves. Exposure to cold also causes swelling in the blood vessels inside the spinal column, which leads to that pressure. It may also result from arthritis or poisoning or disease in the joints of the spine or an infection of colonic bacilli which live in the intestines but may cause disease in certain circumstances.



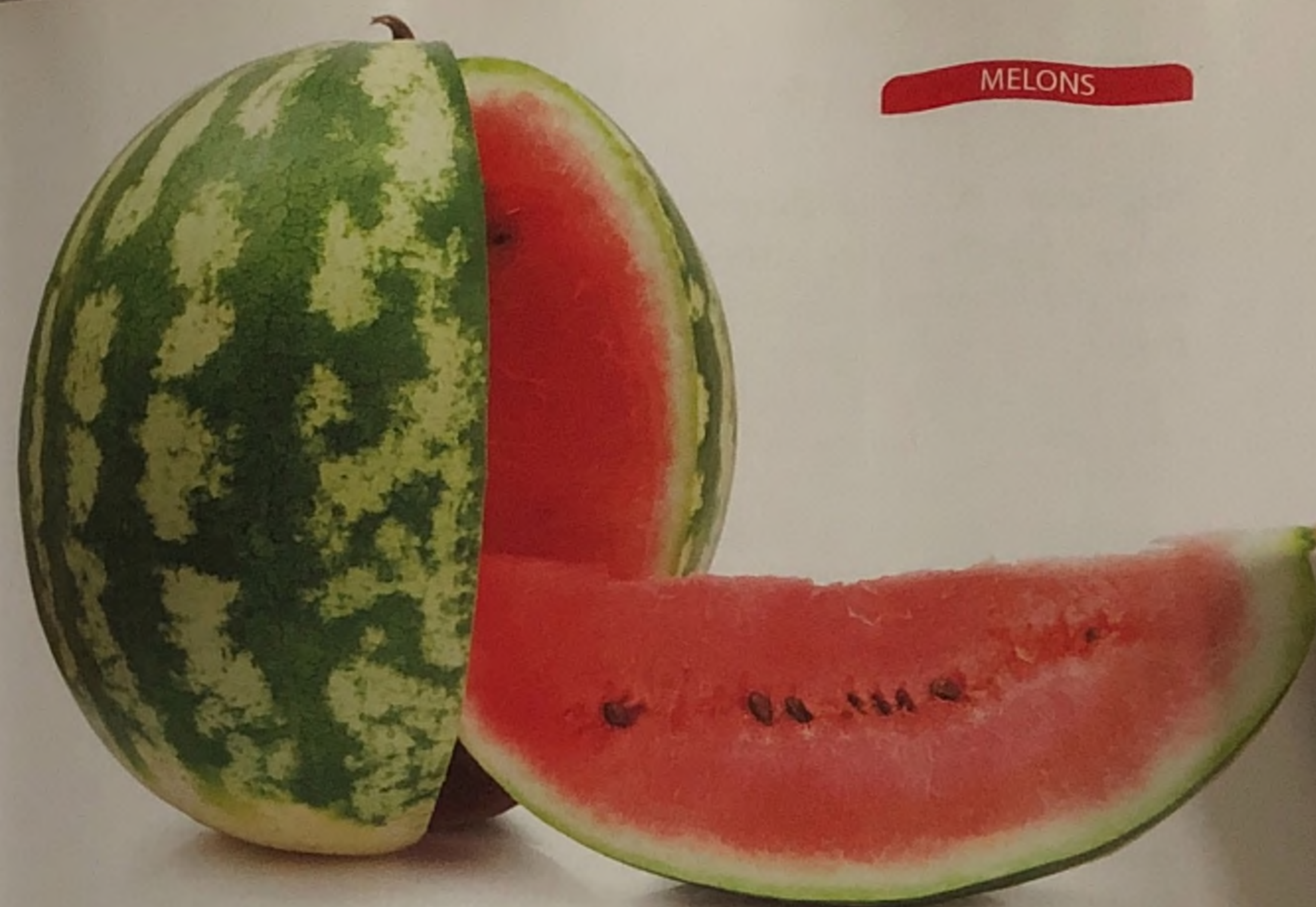
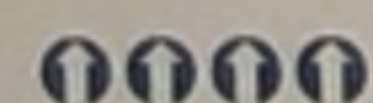


The Prophet, blessings and peace of Allah be upon him, prescribed the fat tail of a Bedouin sheep for sciatica, or the fat tail of a ram according to other reports, when one of the Companions was affected by sciatica.

Dr. Al-Naseemi thinks that the reason for this prescription is that the reason why this Companion got sciatica may have been the result of an infection of colonic bacilli; eating this amount of fat would cause diarrhea that would expel the germs from the intestine, which is their home; this is in addition to other reasons which Allah knows best and which science has not discovered yet.

We would like to draw the attention of our Muslim brothers who are doctors involve and involved in research to the idea of studying this subject, in order to discover its scientific secrets and its miraculous aspects.

(Al-Kahhal Ibn Tarkhan in *Al-Ahkam An-Nabawiyah Fil-Sina'ah Al-Tibbiyah*; *Zad Al-Ma'ad Min Huda Khair il-'Ibad*; Dr. Mahmoud Nazim Al-Naseemi in *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*, Vol. 3, Beirut 1991; Dr. Hosni Subh, in *Al-Amrad Al-'Asabiyah*)



# Melons

It was narrated that 'A'ishah, may Allah be pleased with her, said: "The Messenger of Allah, blessings and peace of Allah be upon him, used to eat melon with fresh dates." (Narrated by Abu Dawood and Al-Tirmidhi, who classed it as *saheeh*)

Abu Dawood added, and he used to say: "We break the heat of this with the coolness of this." (Its *isnad* is *saheeh*)

It was narrated that Anas Ibn Malik, may Allah be pleased with him, said: "The Messenger of Allah, blessings and peace of Allah be upon him, would hold fresh dates in his right hand and a piece of melon in his left, and he would eat the fresh dates with the melon, and it was the dearest of fruit to him." (Al-Tabarani in *Al-Awsat*; Al-Hakim;



Abu Na'eem in *Al-Tibb*. There is some weakness in it)

Ibn Al-Qayyim, may Allah have mercy upon him, said, "What is meant by melon is the green one, which passes through the stomach more quickly than Egyptian cucumbers and (regular) cucumbers, and it is easily digested. It should be eaten before food. Some doctors said concerning it: eating melon before food cleans the stomach and takes away disease completely."

Al-Baghdadi said, "The green one is cool and moist, and the yellow one is more inclined to be hot, but they both promote urination and are quickly digested. If you rub it on your face it takes away freckles, especially the seeds. It dissolves stones in the kidney and bladder. Eating too much of it after food causes indigestion, hence it should be eaten after sufficient time has passed since eating food."

Melon is a summer annual plant that grows on the surface of the ground; it is a member of the squash family. It was first cultivated in Egypt and India, where it is mentioned in the medical books of the Ayurveda. From there it was brought to the Mediterranean region. It is one of the most important summer fruits because it contains a high ratio of water (90-93 percent). It quenches thirst and hydrates the body.

- Green melon contains sugar (6-9 percent). It is rich in vitamin C, and is low in vitamin A and nicotinic acid. It contains good levels of minerals, especially



phosphates, chlorine, sulfur, and sodium. Because it is rich in potassium it has a well-known diuretic effect.

The American nutritionist, Ensley, states that melon juice protects against typhoid and is beneficial to those affected by joint disease (rheumatism).

Melon seeds are also of a high nutritional value. They contain fats (43 percent), protein (27 percent) and sugars (15 percent). They are used as a laxative and to revive strength. They are eaten roasted with other nuts.

As for the yellow melon, it is rich in vitamins and proteins. It contains protein (0.7 percent), fat (0.2 percent) and sugar (6 percent). It contains vitamin C and B2, and minerals such as sulfur, phosphates, iron, copper, sodium, potash, calcium and manganese. Hence, it is very nutritious and wards off hunger. The best kind is that which has a rough skin, is heavy and has clear grooves.

Yellow melon, like green melon, is hydrating and quenches thirst, and it surpasses it in healing characteristics. It is a good remedy for constipation, if eaten on an empty stomach. If slices of it are placed on wrinkled skin, they will make it smooth and soft. It is also useful for treating skin infections. It is not advised for those with stomach or intestinal infections to consume it, because it is not digested easily. Its juice will clear the skin from freckles.



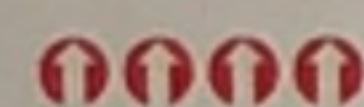
## Melon and cancer

A study that was published recently discovered that melon is effective in fighting cancerous tumors, exactly like tomatoes, because it contains natural antioxidants which counteract the effects of harmful particles and prevent benign cells from turning into malignant cells.

The researchers explained that the antioxidant lycopene, which is found in tomatoes, pink grapefruit and guava, and which gives them their red color, is also found in melons.

After studying 23 men and women, they found that levels of lycopene in the blood were as high in the volunteers who drank 3 cups of melon juice as they were in those who drank a cup of tomato juice. Increased consumption of melons increased the levels of lycopene just as tomato juice that is processed into paste does. Experts in *Nutrition* magazine suggest that drinking 2 to 3 cups of melon juice gives 20 mg of lycopene. Because fats increase absorption of this substance, it is advised to eat some fats with melon, or to eat it immediately after a fatty meal. They point out that the redder the melon is, the better it is for health. And Allah knows best.

(*Al-Tibb An-Nabawi*; Al-Baghdadi in *Al-Tibb An-Nabawi Was-Sunnah*, ed. by Al-Qal'aji, 1988; Ahmad Ibn Yoosuf Al-Tifashi, in *Al-Shifa' Fil-Tibb*, ed. by Al-Qal'aji, 1988; Dr. Sabri Al-Qabbani, in *Al-Ghidha' la Ad-Dawa'*, Beirut 1992; Ahmad Qudamah, in *Qamoos Al-Ghidha' Wal-Tadawi Bil-Nabat*, Beirut 1982; Dr. Muhammad Badr Ad-Deen Zaytoon, in *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*, Damascus, 1990)



# Figs

The fig is a blessed fruit by which Allah, the Exalted, swears in His Book, where He says:

﴿وَالَّذِينَ وَالزَّيْتُونَ ۝ وَالطُّورِ سِينِينَ﴾

"By the fig, and the olive. By Mount Sinai" (Soorah At-Teen, 95:1-2).

The *Mufasssireen* (exegetes) differed concerning its interpretation. Most of them said that what is meant by the fig is the fig that we eat, and what is meant by the olive is the olive that is pressed. It was narrated from Al-Hasan, may Allah be pleased with him, that he said, "This fig of yours that is eaten and this olive of yours that is pressed." And it



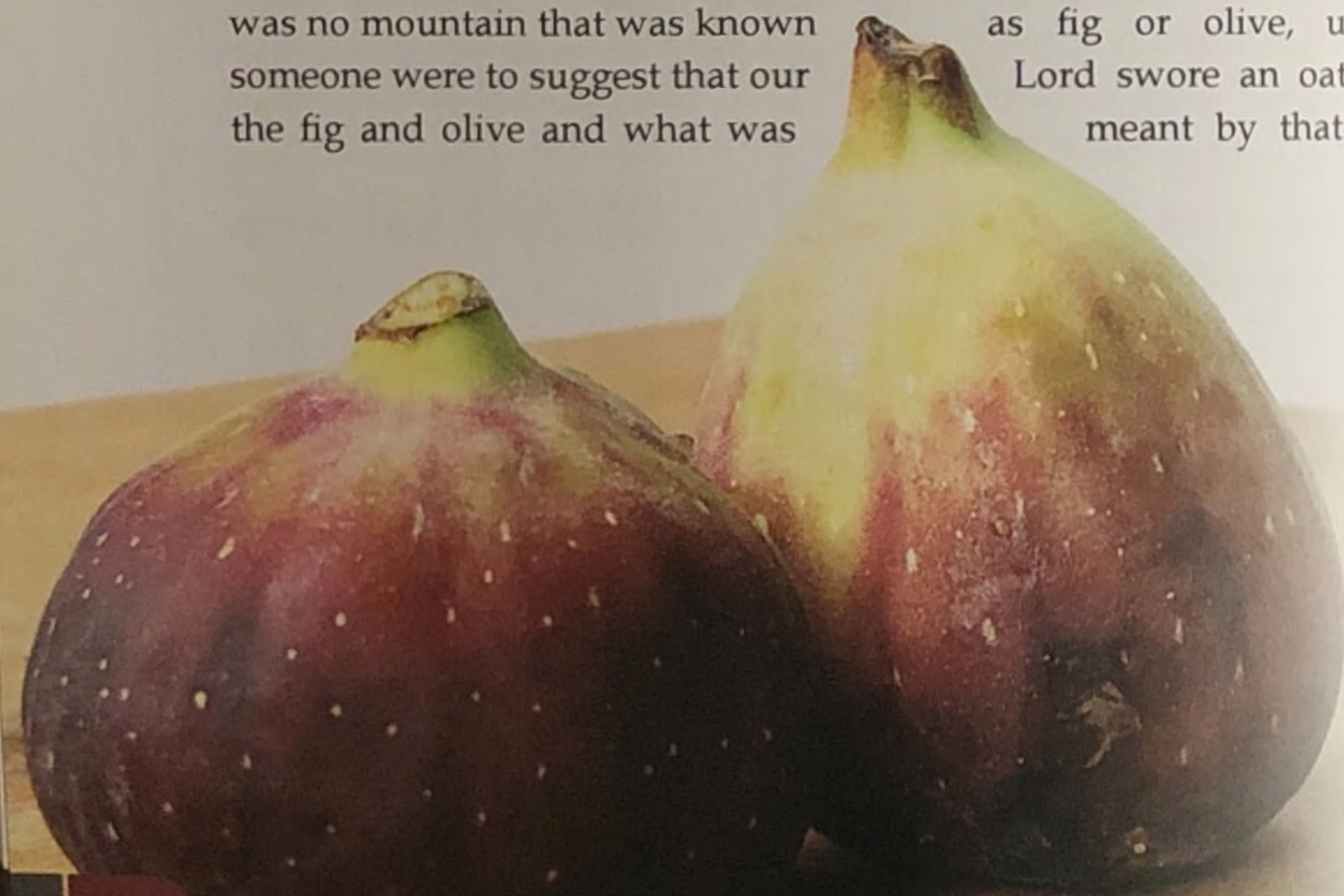
was narrated that 'Ikrimah, may Allah be pleased, said, "The figs and olives mentioned here are the figs and olives that you eat." And it was narrated that Mujahid said, may Allah be pleased with him, "They are the fruits that people eat." Something similar was narrated from Ibn 'Abbas, 'Ata', Jabir Ibn Zaid and others.

Ibn Al-Jawzi, may Allah have mercy upon him, narrated that Allah swore by the fig because it is the fruit that is soft and gentle and free from anything indigestible, which is indicative of the might of the One Who prepared it in that manner, and made one of it the size of a mouthful.

Others said that the fig referred to the mosque of Damascus and the olive referred to the mosque of Jerusalem.

And it was said that the fig was the mosque of Nooh, peace be upon him, that he built on Mount Judi; and it was said that these are names of mountains in Syria. After Ibn Jareer Al-Tabari, may Allah have mercy upon him, the Sheikh of *Mufasssireen*, mentioned these opinions; he said,

The correct view in our opinion is that of those who say that the fig is the fig that is eaten and the olive is the olive from which oil is pressed, because that was well known to the Arabs, and there was no mountain that was known as fig or olive, unless someone were to suggest that our Lord swore an oath by the fig and olive and what was meant by that was



swearing an oath by the places where figs and olives grow, which is possible, even though there is no indication of that from the apparent meaning of the verse.

Ibn Al-Qayyim, may Allah have mercy upon him, says, "Because figs were not known in the Hejaz, they are not mentioned in the *Sunnah*, but Allah, the Exalted, swore by them in His Book because of their great benefits. The correct view is that what is sworn by here is the well known, regular fig."

Sheikh Muhammad Mahmoud 'Abdullah says that oaths in the Qur'an are of two types, either because of the virtue of the object or because of its benefit. Swearing by figs and olives is because of their benefits to people. They serve as drink, food, healing and condiments. They are mentioned together because together they bring complete benefits. Figs plus olives form complete nourishment which supplies man with all that he needs of nutrients, vitamins and minerals.

Mankind has known of figs since antiquity and has cultivated them for more than 4,000 years. They are mentioned in the Tawrat and Injeel. They became widespread in the Mediterranean region and were mentioned by Socrates and Homer; Plato ate a lot of them; hence, they



became known as the friend of Plato.

The Phoenicians used them as both food and medicine; they made ointments from them to treat freckles and treated fevers with an infusion of figs. The Pharaohs used them as a remedy for stomach pain.

Ibn Sina confirmed that figs are very good for pregnant women and infants, and that they are beneficial in cases of hydrocephalus.

Al-Razi said that figs reduce acidity in the body and ward off its bad effects.



Al-Muwaffaq Al-Baghdadi says that figs are very nourishing, the most nourishing of all fruits. They act as a laxative, quench thirst, are beneficial in cases of chronic cough, and act as a diuretic. Eating them on an empty stomach is very beneficial as a laxative.

Ibn Al-Qayyim says that the best kind of fig is the one with a white skin; it clears sand from the kidneys and bladder and protects against poison. It is the most nourishing of all fruits. It is good for clearing the throat and chest, cleanses the liver and spleen and purifies mucus from the stomach. Dried fig is nourishing and good for the nerves.

Figs are regarded as one of the richest fruits in vitamins, especially B1, B2, C, carotene and, first and foremost, vitamin A. They also contain a high level of nutrients, especially iron, calcium and copper, which are the materials that build the cells of the body and produce hemoglobin, so they are beneficial for those affected by anemia.

They also contain a high level of sugars (between 18 and 30 percent), depending on whether they are fresh or dry. The level of nitrogen varies between one and 5 percent; fat content varies between 0.1 and 20 percent. One hundred grams of fresh figs contains 70 cal; the same amount of dried figs contains 268 calories. Hence they give energy to the one who eats them and help to overcome the cold of winter, and give strength and energy.

Figs' richness in vitamin B1 makes them beneficial in cases of nerve inflammation. They are excellent nutrition for those affected by weakness and osteomalacia (softening of the bones). They offer protection against these diseases because they are rich in calcium and phosphates. Some scientists say that they are rich in vitamin K which helps the blood to clot and stops bleeding.

Drying figs increases the concentration of nutritional elements in them, but after drying they lose some of their stores of vitamin C, but they keep other kinds of vitamins according to the more correct view.

If the branches or leaves of the fig tree are cut, they produce a white, resinous, milky liquid which, if it is added to milk, causes it to clot, and if it is applied to a callous or wart once a day, it will usually heal by the leave of Allah, Most High. Here I draw attention to what some of the people in the villages do: talking to some of the stars and asking them to take away warts from the sick person's body. This has nothing to do with Islam at all; rather it is *Shirk* (associationism) – the refuge of Allah is sought.

Since figs are rich in fiber, cellulose and malic acid, they act as a laxative.

The Boots Company manufactures a laxative drug in the form of a drink made from figs which is called Syrup of Figs. It stimulates emptying of the gall bladder, which makes it an excellent remedy for those who are suffering from chronic and persistent constipation. For



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that purpose it is sufficient to eat a few figs on an empty stomach, whether they are dried or fresh. An infusion of figs is beneficial as a remedy for respiratory infections, such as bronchitis or throat infections, thus easing coughs.

Drinking a cup of this infusion before every meal is beneficial in treating infections of the mouth, throat and gums. For the same purpose one may use an infusion of the dried fruit (40 g per litre of water).

It also helps in stimulating the production of urine and milk. It is regarded as a calming drink for those who have the measles or scarlet fever. It is very useful in treating chest infections and colds and to loosen mucus in the airways, as an expectorant. One may drink an infusion of the dried fruit with herbs that are good for the chest in a cup of hot water three times daily.

As a nourishing tonic, figs are prescribed for children, convalescents, pregnant women and those suffering from physical weakness, nervous exhaustion, contagious stomach infections, constipation, and infections of the lungs and bladder. In the case of infections on the surface of the body, a fig may be split and soaked in boiling water, then applied topically to treat ulcers, festering wounds and boils, applying the internal surface of the fig to the site of the problem.

An infusion of fig leaves is beneficial for soothing coughs and treating menstrual irregularities, and should be given on the expected date of the period. It is also beneficial as a mouthwash for treatment of gum infections

#### Figs as a factor in preventing tumors

Using figs as a remedy has become widespread throughout the world. The American scientist, Jonathan Hartwell, of the National Cancer Institute in Bethesda, Maryland, has written about this, as published in the *Lloyd's* magazine in its January 1970 edition. It has also been studied by the Japanese doctor M. Kochi of the Itchi Jaki Hospital in the Japanese city of Chiba for a long time, and he has confirmed the healing property of figs. He noticed that Ehrlich carcinoma in mice could be stopped using fig juice. He also confirmed good results in treating malignant tumors in humans using drops of distilled fig at the



Second International Cancer Conference in 1978.

In a recent study, Kochi and his colleagues researched the effective ingredient in distilled drops of fig. They boiled 2 kg of figs with a litre of water and then distilled the vapor to obtain 600 ml of drops. They used mice under whose skin Adenocarcinoma had been implanted. Starting twenty-four hours after implanting it, these mice were injected daily with 1 ml of the distilled drops. After 11 days they were euthanized and the average weight of the tumors was compared with that of a sample group of mice who had not been given this treatment. It became clear that the distilled drops of figs had reduced the average weight of the tumors by 39 percent; after that it became clear that the effective factor was the oil of bitter almonds or benzaldehyde, the concentration of which in the drops mentioned was approximately one part in 1 million. (From *Cancer Treatment Reports*, January 1980)

Then the bitter almond oil was given in the form of a compound of cyclodextrins known by the initials CDBA, administered orally or via an injection in the buttock, with a daily dose of 10 mg for every kilogram



that purpose it is sufficient to eat a few figs on an empty stomach, whether they are dried or fresh. An infusion of figs is beneficial as a remedy for respiratory infections, such as bronchitis or throat infections, thus easing coughs.

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of the patient's weight. This treatment was given to 90 patients who were suffering from inoperable advanced cancerous tumours.

It was possible to evaluate 57 cases of those subjected to this treatment. Nineteen of them responded fully to the treatment, and there was a partial response, i.e., remission of the disease, in more than 50 percent of cases.

The treatment forced the cancerous cells to revert to their natural form.

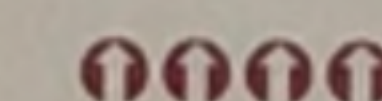
The study included 57 patients, of whom 32 were men and 15 were women, and it took two years and five months. The patients were subjected to observation for more than two years. Among them were four who were affected with cancer of the tongue, and they were in a serious condition at the beginning of their treatment. Treatment continued for a period between 1.5 and six months, and they were completely healed.

It is worth noting that the cancerous cells began to improve tremendously.

There was also the case of a four-year-old child who was suffering from severe leukemia. He had been treated for 10 months with

Adriamycin and other medicines to stop cell growth without being healed. He was treated with a distillation of figs for 10 days and then he began to get better. The counts of white cells, platelets and hemoglobin began to go back to normal levels. Complete recovery from the tumors took four months. It has been proved that bitter almond oil does not affect liver and kidney function, and it does not cause any side-effects such as loss of white blood cells, vomiting, hair loss and so on, as is the case with other cancer medicines.

Quoted from an article with the same title by Usamah Al-Qawwatili and Dr. Zafir Al-'Attar in *Majallat Ad-Dawa' Al-'Arabi*, 'Amman, April 1992 edition. See also: *Al-Tibb An-Nabawi*; *Jami' Al-Bayan 'an Tafseer Al-Qur'an*; Muhammad Mahmoud 'Abdullah, *Al-Tibb Al-Qur'ani Ghidha' wa Dawwa'*, Cairo, 1989; Ibn Al-Jawzi, *Zad Al-Maseer fi 'Ilm Al-Tafseer*; Muwaffaq Ad-Deen Al-Baghdadi, *Al-Tibb Min Al-Qur'an Was-Sunnah*, ed. Dr. Abd Al-Mu'ti Qal'aji; Dr. Sabri Al-Qabbani, *Al-Ghidha' la Ad-Dawa'*, Beirut 1977; Usamah Qawwatili and Zafir Al-'Attar, article entitled *At-Teen ka 'Aamil fi Man' Al-Awram*, *Majallat Ad-Dawa' Al-'Arabi*, 'Amman, April 1992; Muhammad Shafeeq Al-Baba, *Al-Taghthiyah Al-Saheehah*, Damascus 1958; Ayman 'Izzat Al-Tabba', *al-Murshid ila Tababah al-A'shaab*, 1984; Dr. Muhammad Kamal 'Abdul 'Azeez, *Al-At'imah Al-Qur'aniyah*, 1981; Ahmad Qudamah, *Qamoos Al-Ghidha' Wal-Tadawi Bil-Nabat*, Beirut, 1982.





# Cress

It was narrated from Qais Ibn Rafi' Al-Qaisi from Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "I recommend cress to you, for Allah has put in it a healing from every disease." (Ibn Al-Sunni, Abu Na'eem; there is some weakness in it)

And it was narrated from Qais that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Do you know what kind of healing is in the two bitter things: aloe vera and cress?" (Narrated by Abu Dawood in *Al-Maraseel* and by Al-Baihaqi; it was narrated from them by Al-Suyooti in *Al-Jami' As-Sagheer*; there is some weakness in it)

Al-Kahhal Ibn Tarkhan said, "It heats, acts as a laxative, expels worms and stimulates the libido. If it is cooked with soups, it cleanses the chest and stops the hair from falling. If it is used as a compress with

water and salt, it helps to draw out boils and is beneficial in cases of asthma and difficulty breathing; it cleanses the lungs and regulates the menstrual cycle."

If it is made into a powder and the weight of five *dirhams* is drunk in hot water, it acts as a laxative, releases wind and is beneficial in cases of colic and cold. If it is ground and drunk it is beneficial in cases of leprosy. If it is applied to the skin in cases of leprosy and vitiligo, it is beneficial in both cases. It is also efficacious in the case of headaches that result from cold and mucus.

Ibn Al-Qayyim quoted the words of Al-Kahhal and added, quoting from Galen, "Its strength is like that of mustard seeds. Hence, pains in the hip that are known as sciatica and pains in the head may be treated with it."

Cress or *Lepidium sativum* is a perennial of the Cruciferae family, which originates in the Middle East, the Hejaz and Najd. Its flowers are white.

One of the names of cress in Arabic is Al-Rashad, and in Syria it is known as Al-Baqdoonis Al-haad (spicy parsley). It is eaten raw, as its fresh leaves are added to salads and soups; it is also eaten with meat and fish as a condiment. It is easily digested, but salt should not be added to it in order to benefit from its natural properties.

The chlorophyll that is found in it helps to absorb wind in the body; it also promotes milk production in nursing mothers.

It is the richest plant in iodine, and this is what makes it easily digested. It also contains iron, sulphur, calcium, phosphates and magnesium. It is rich in vitamin C, and contains a small amount of vitamin A, B and B3, and carotene. Recent studies indicate that it contains an element of antibiotic properties.





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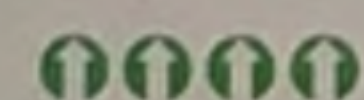


Dr. John Valena says that cress gives energy and stimulates the appetite; it is good for treating anemia and scurvy, acts as a diuretic and an expectorant, has a calming effect, lowers blood pressure, and stimulates the roots of the hair if the juice is applied to the scalp, thus preventing hair loss. It may also be used to treat skin ulcers.

The juice of the leaves may be taken, 60-150g, with water or soup to expel worms and counteract poison. Those who are affected by exhaustion are advised to consume it, as are pregnant women, nursing mothers, and those with irritation in the respiratory tract or skin, as in the case of eczema. It is also beneficial in cases of bleeding hemorrhoids.

The seeds are used as an infusion or soaked or ground to treat dysentery and diarrhea, skin diseases and enlargement of the spleen. A substance is made from the ground seeds to ease pain in the stomach, lungs and elsewhere. If taken internally it is beneficial in stimulating the libido and regulating the menstrual cycle in women. And Allah knows best.

Ahmad Qudamah, *Qamoos Al-Ghida' Wal-Tadawi Bil-Nabat*; Dr. Sabri Al-Qabbani, *Al-Ghidha' la Ad-Dawa'*; Dr. Muhammad Badr Ad-Deen Zaytoon, *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*; Ibn Qayyim Al-Jawziyyah, *Al-Tibb An-Nabawi*; Al-Kahhal Ibn Tarkhan, *Al-Ahkam An-Nabawiyah Fil-Sina'ah Al-Tibbiyah*; *Al-Nabatat Al-Sa'oodiyah Al-Musta'malah Fil-Tibb Al-Sha'bi*.



## Hijamah (Cupping)

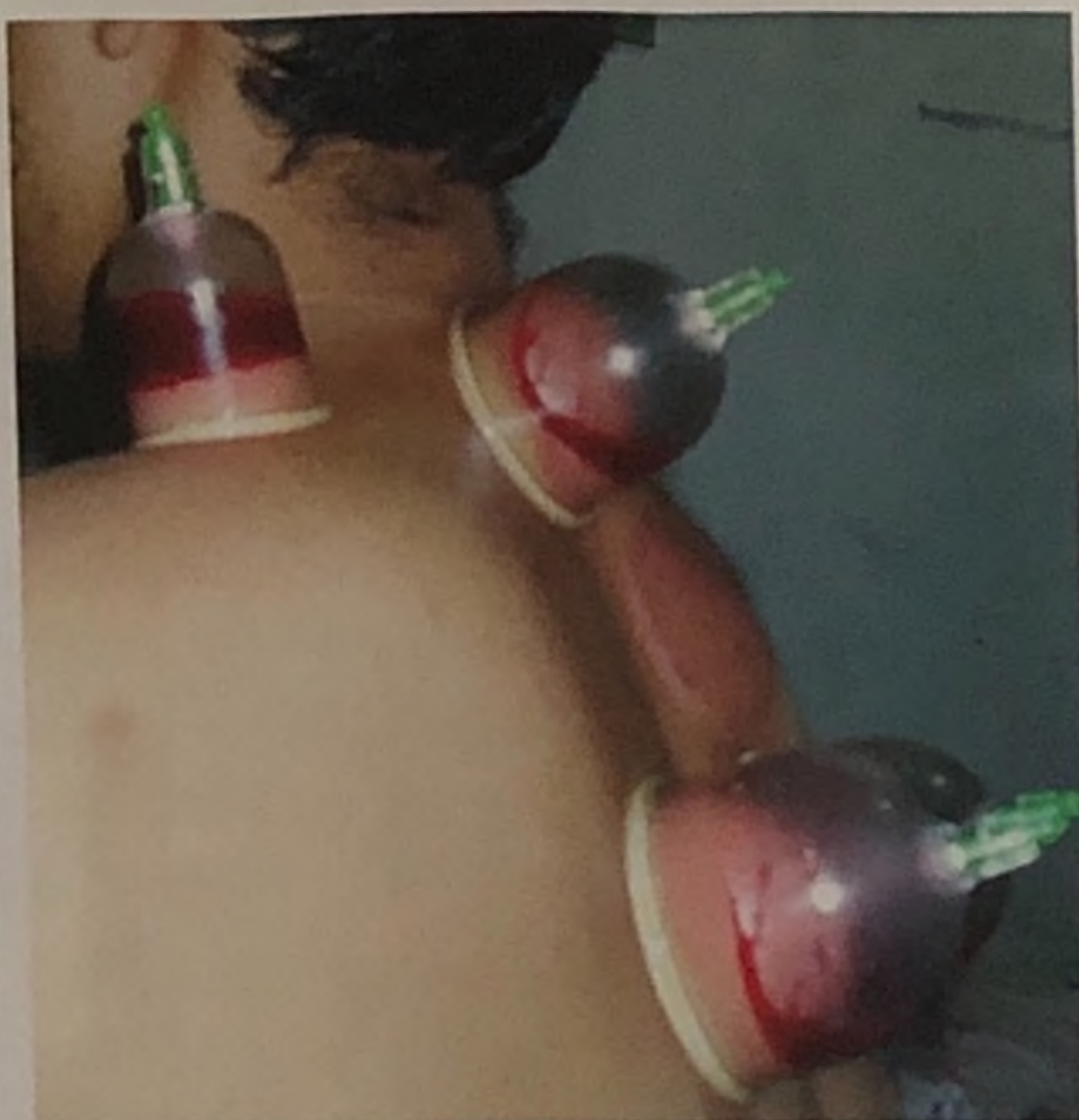
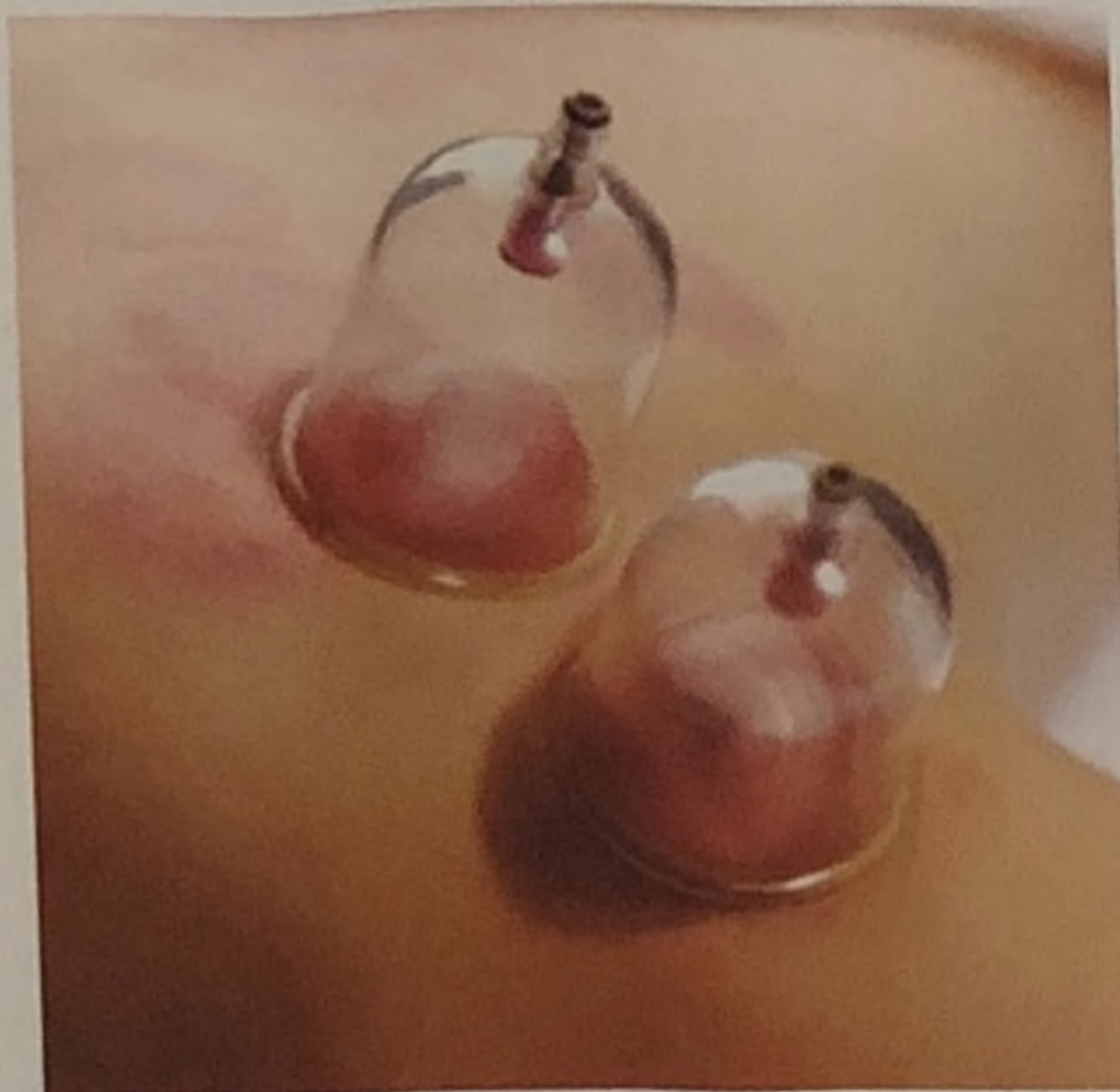
Al-Bukhari narrated from Ibn 'Abbas, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "Healing is in three things: a drink of honey, the lancet of the cupper and cauterization with fire, but I forbid cauterization to my *Ummah*."

According to another report, the Prophet, blessings and peace of Allah be upon him, said: "In honey and cupping there is healing."

Al-Bukhari and Muslim narrated from Jabir Ibn 'Abdullah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "If there is any good in your medical treatments, it is in a drink of honey, the lancet of the cupper, or cauterization with fire, but I would not like to be cauterized."

Al-Tirmidhi narrated, in a report which he classified as *hasan*, from Ibn 'Abbas, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The best of





your medical treatments is medicine administered in the side of the mouth, nose drops, cupping and laxatives..." (I say: Its *isnad* includes 'Abbad Ibn Mansoor, whom they classified as weak)

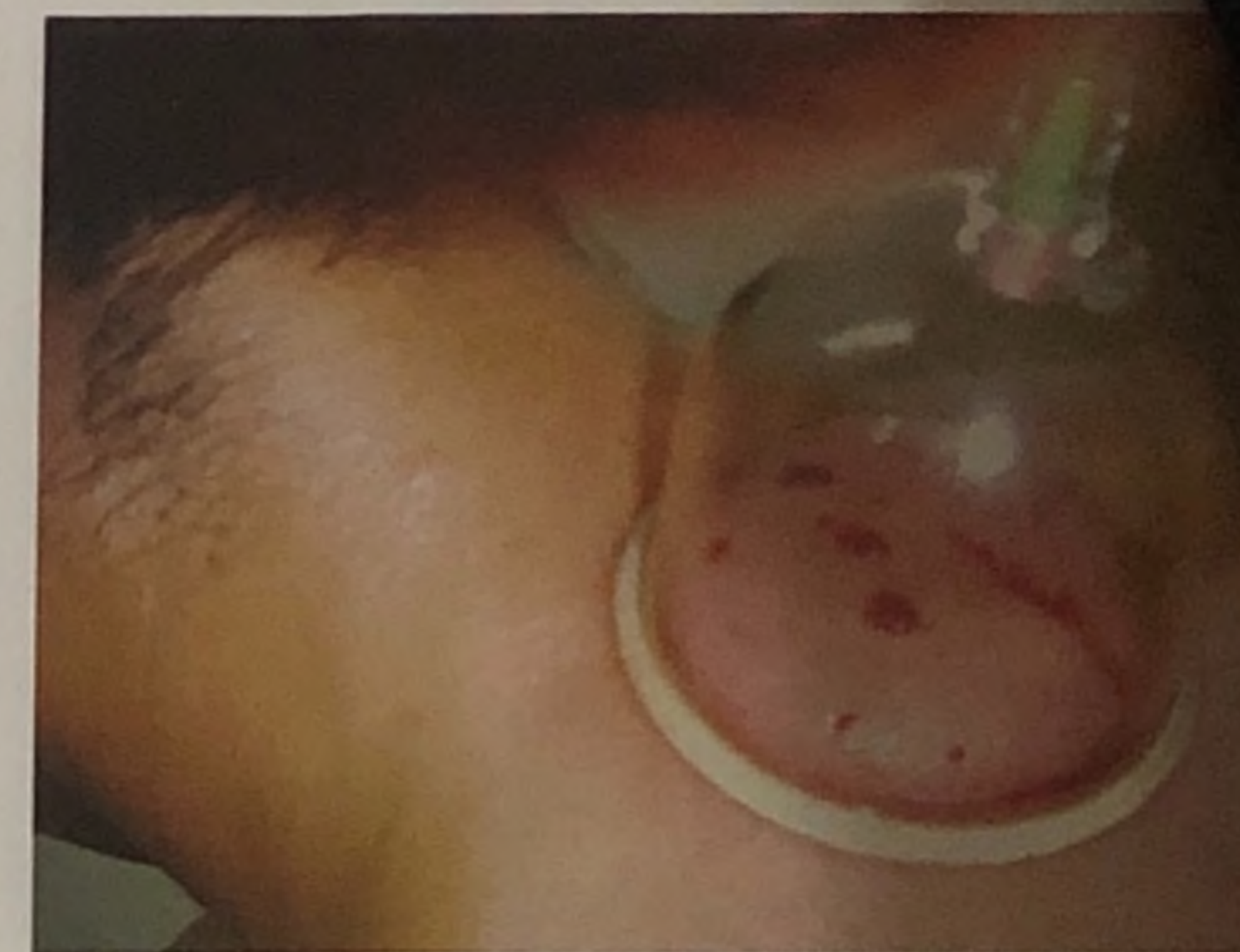
Al-Bukhari and Muslim narrated from Anas, may Allah be pleased with him, that he was asked about the earnings of a cupper and he said, The Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping by Abu Taibah, and he ordered that he be given two *Sa'as* of foodstuff, and he spoke to his masters and they reduced their portion of his earnings, and he said: "The best thing with which you may be treated is cupping and *Al-Qust Al-Bahri* (a kind of incense)."

And he said: "Do not torment your children by pressing the back of their throats, and you should use *Al-Qust*."

According to another report, Jabir Ibn 'Abdullah, may Allah be pleased with him, visited Al-Muqanna' (when he was sick), then he said, I will not leave until (the sick person) is treated with cupping, for I heard the Prophet, blessings and peace of Allah be upon him, say:

"There is healing in it."

*Hijamah* (cupping) in Arabic means sucking. The action of the cupper is so called because it involves sucking the blood from the site of the cut. *Hijamah* (cupping) is the action and profession of the cupper, and the *Mihjam* is the tool used by the cupper, i.e. with which the blood is sucked, and it also refers to the lancet used for cupping. If the *Mihjam* is used for cupping without the lancet, it is called dry cupping or what is commonly called "air cups". A piece of paper or cotton inside the cup is set on fire to create a vacuum and it is placed directly on the back to make the blood boil at that site. This is not the focus of our discussion here, because what is clearly mentioned in the *Sunnah* is the lancet of the cupper. There are many proved texts which speak of the action of the Prophet, blessings and peace of Allah be upon him, which confirm that the prophetic remedy involves the type of cupping that is known as bloodletting, the aim of which is to draw a small amount of blood from the circulation and throw it away for purely medicinal purposes. This is done by making an incision in the skin or opening a vein.

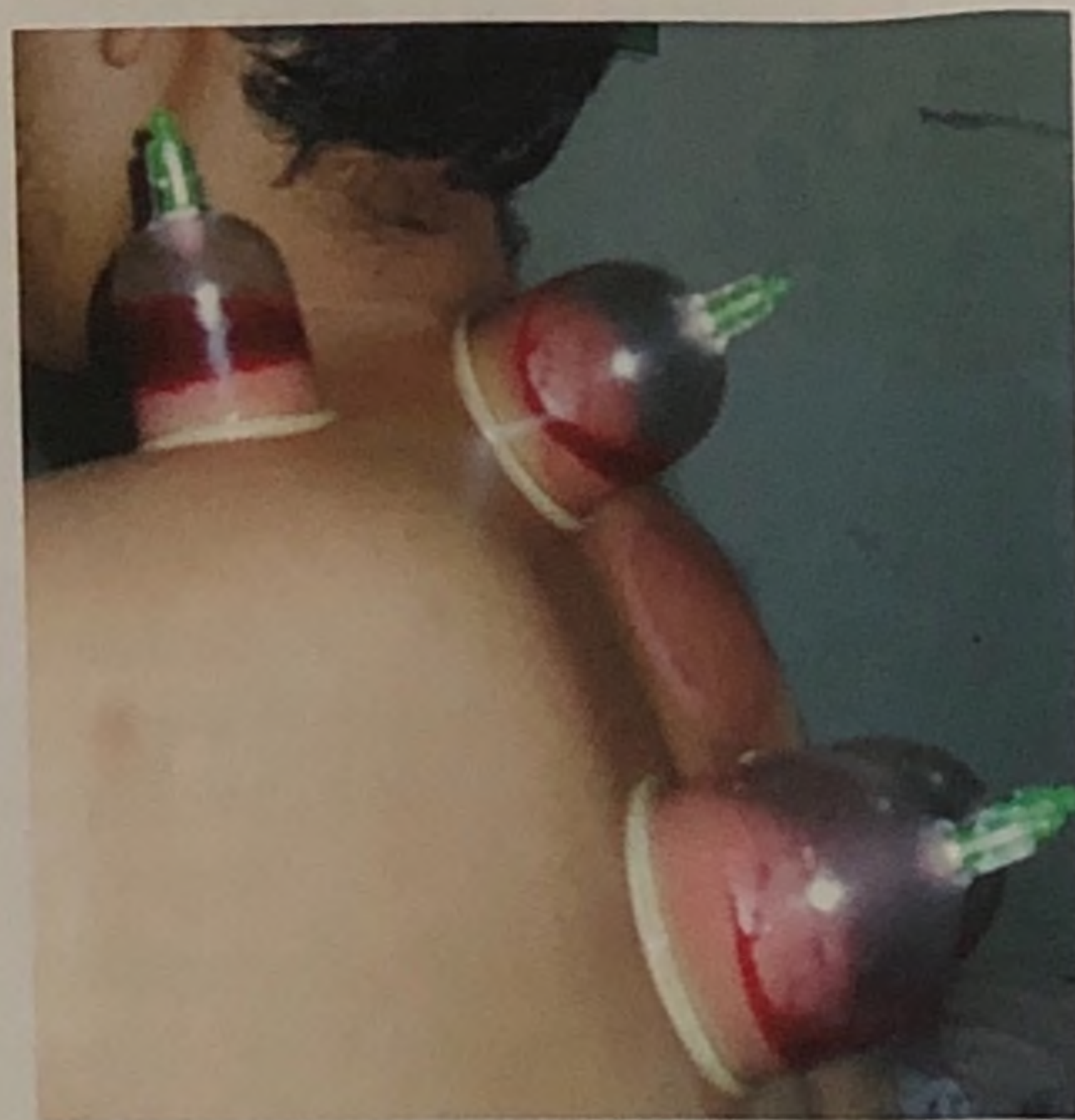


It is also possible to enter the vein with a needle, which is called phlebotomy or venesection, and it is sometimes done by entering an artery. If the cup is applied to the place that has been cut with the lancet, it speeds up the flow of blood, thus preventing clotting on the site of the wound and stopping the flow.

Similarly, the air cups suck blood from the site of the incision until they are filled with blood, then the cups are taken away and a dressing and pressure are applied to the site.

Cupping has been known since ancient times and then Islam came and promoted it and raised its status, confirming its benefits, as in the





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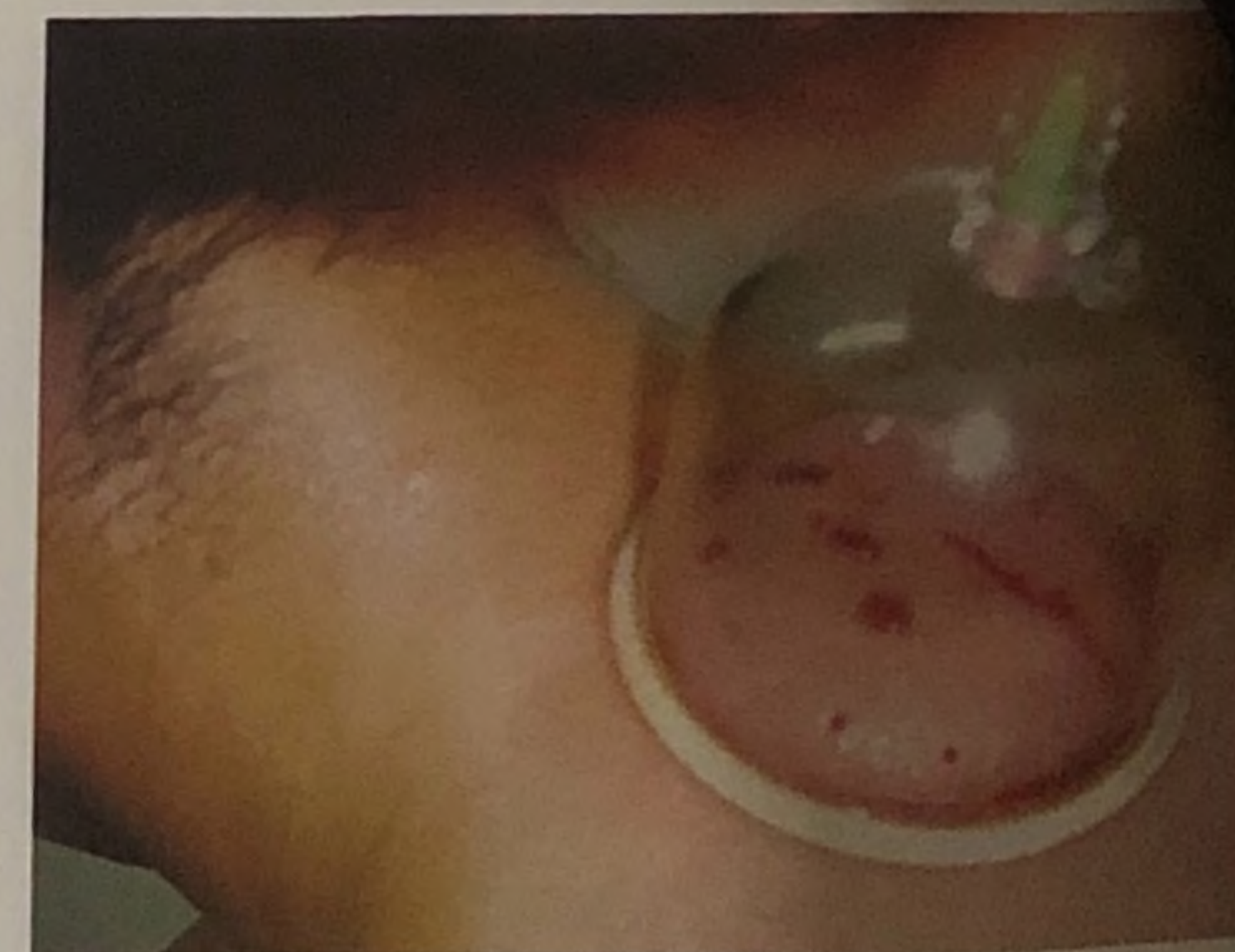
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words of the Prophet, blessings and peace of Allah be upon him: "The best of your medical treatments is cupping."

It was also narrated that 'Abdullah Ibn Mas'ood, may Allah be pleased with him, said, the Messenger of Allah, blessings and peace of Allah be upon him, spoke of the night on which he was taken on his Night Journey (*Al-Isra*), and he did not pass by any group of angels but they commanded him: "Enjoin cupping upon your *Ummah*." (Narrated by Ahmad, Al-Tirmidhi, who said it is a *hasan Hadith*)

Among the benefits of cupping, Ibn Al-Qayyim, may Allah have mercy upon him, stated that it purifies the surface of the body more than phlebotomy, and phlebotomy is more beneficial for deeper parts of the body; it is better and safer for children than phlebotomy, and is better for those who are not strong enough to undergo phlebotomy. It

is efficacious in hot diseases (meaning those that stem from congestion of the blood, such as high blood pressure and heart and lung disease). Phlebotomy or cupping are the same because they remove blood and cool the humor.

It was narrated from Ibn 'Abbas, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping three times, once on his upper back and twice on the veins at the back of his neck. (Narrated by Ahmad and Al-Tirmidhi, who classed it as *hasan*)

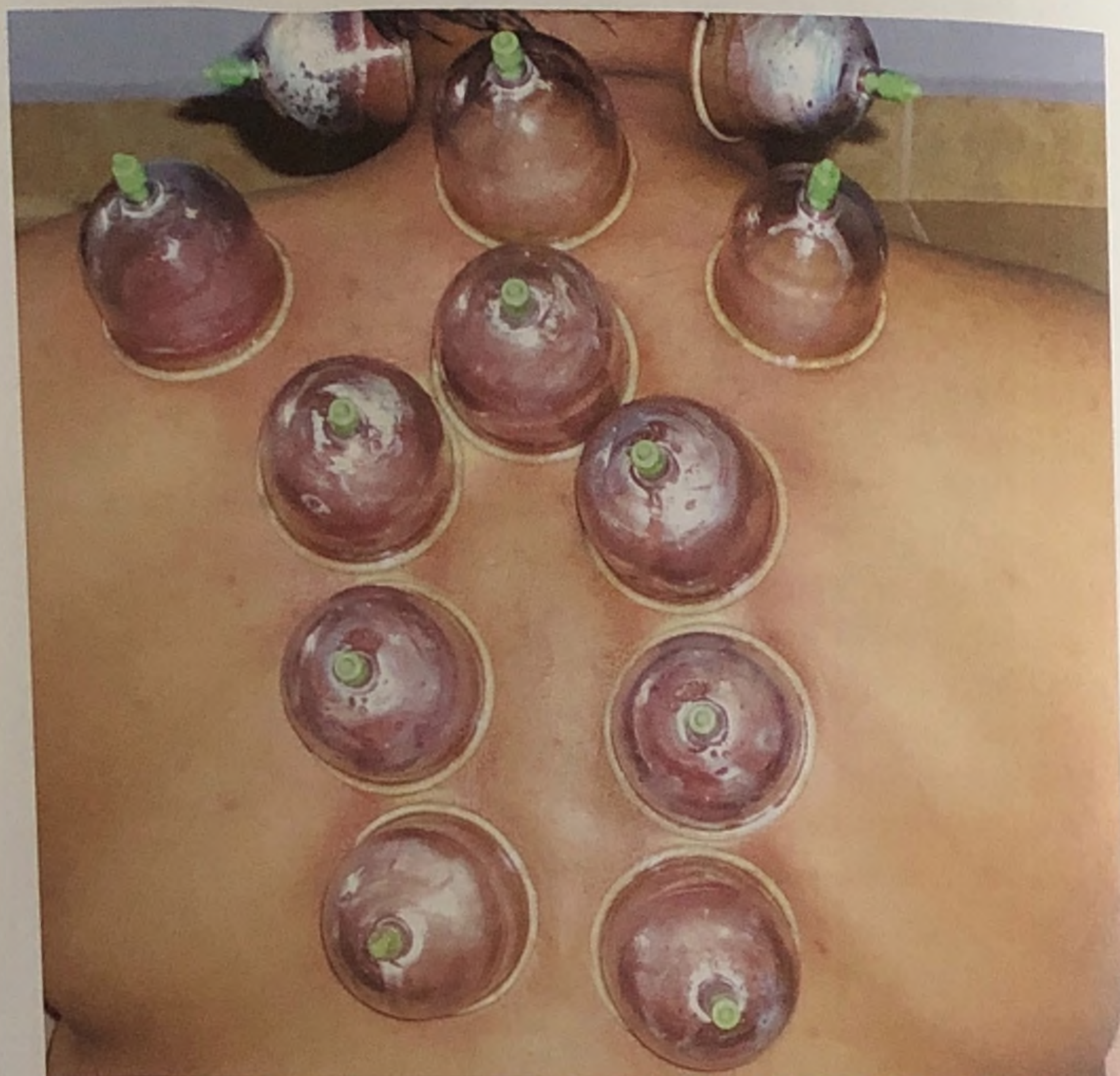
Ibn Al-Qayyim states that cupping on the upper back is beneficial for pain in the shoulders and throat, and cupping in the veins at the back of the neck is beneficial in diseases of the head and face, such as the ears, eyes, teeth and nose.

The soundest report that is narrated in the *Sunnah* about cupping states that the Prophet, blessings and peace of Allah be upon him, was treated with cupping for a migraine. The word migraine is ultimately derived from the Greek (*hemi*=half, *kranion*=skull) because the pain affects one half of the head. It is a headache of vascular origin that affects between 10 to 20 percent of people, and it affects twice as many women as men. Despite international concern, no effective treatment has been discovered for it up until today apart from Bernard who told his patients to stop smoking, forbade them to drink alcohol and advised them to keep away from cheese. We have no choice but to go back to our Prophetic medicine.

Al-Bukhari narrated from Ibn 'Abbas that the Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping when he was in *Ihram* in Lahyi Jamal on the way to Makkah, in the middle of his head. (Narrated by Al-Bukhari, Muslim and An-Nasa'i. Lahyi Jamal is an area also known as 'Aqabah Al-Juhfah.) Cupping is efficacious in soothing various kinds of pain, such as migraine and other pains.

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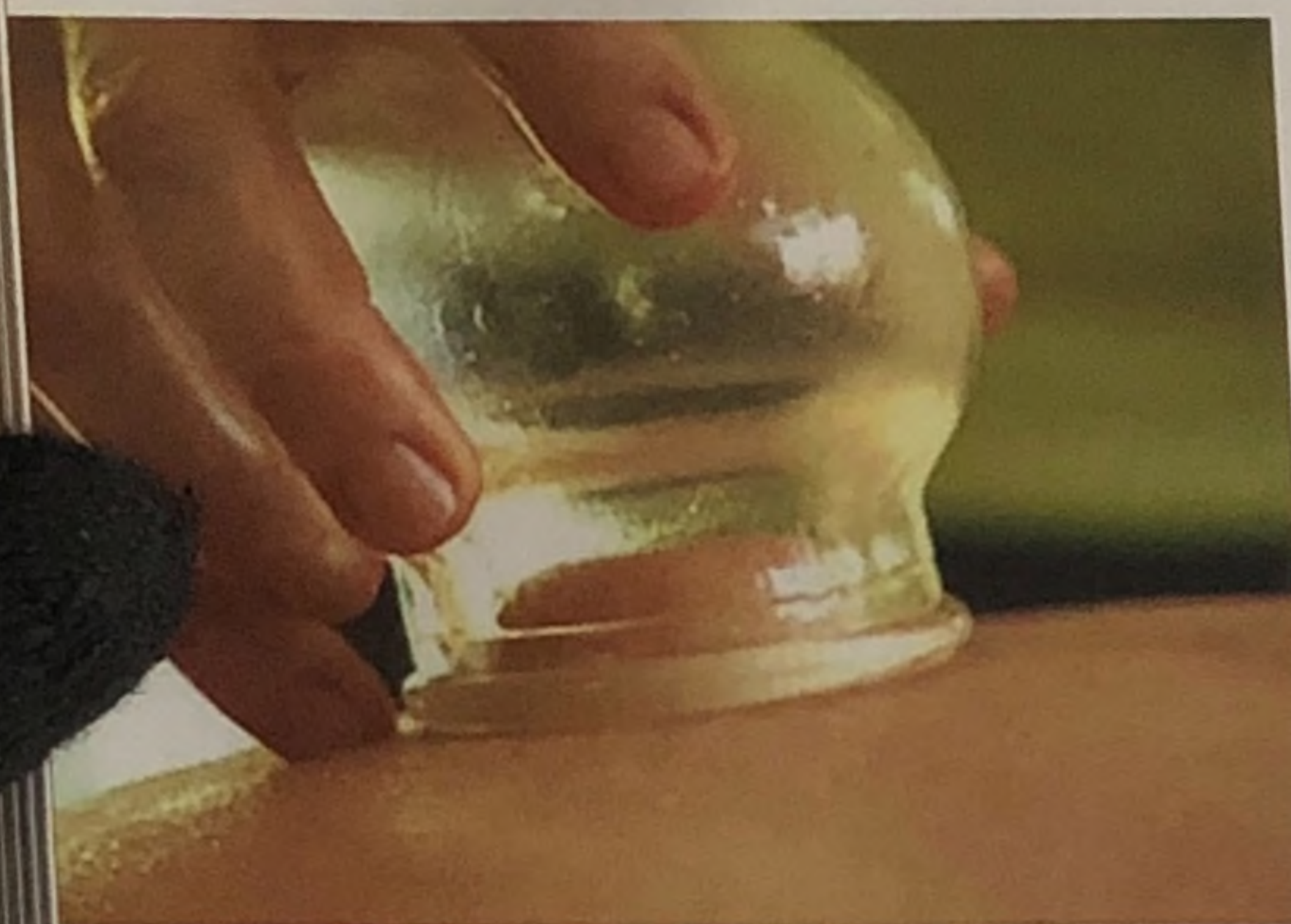
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It was narrated from Jabir, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping on his hip for a sprain he had there. Narrated and classed as *hasan* by Abu Dawood.



It was narrated from Anas Ibn Malik, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping when he was in *Ihram* on the top of his foot for a pain that he had there. (Narrated by Abu Dawood and An-Nasa'i; its *isnad* is *saheeh*)

Al-Imam An-Nawawi, may Allah have Mercy upon him, said, "In this *Hadith* there is evidence that it is permissible for the pilgrim in *Ihram* to be treated with cupping. And the scholars are agreed that it is permissible for him on the head and elsewhere, if he has an excuse. If he also cuts his hair at that point he does not have to offer a *Fidyah*."

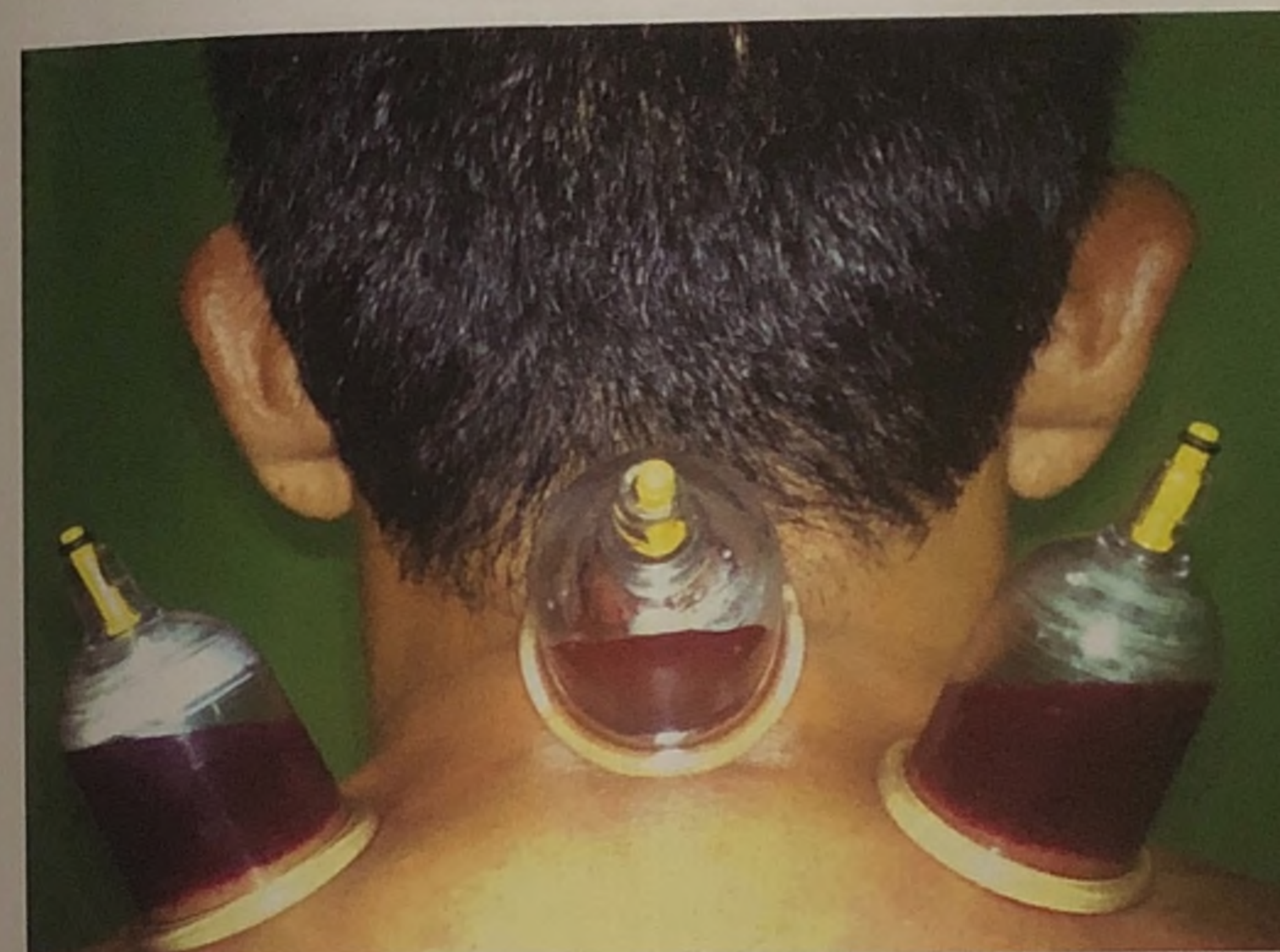


Ibn Al-Qayyim said, "From the narrations quoted above, we see that it is *Mustahabb* to seek medical treatment and cupping is *Mustahabb*, and that it should be done on the site dictated by the situation. It is permissible for the pilgrim in *Ihram* to be treated with cupping even if it leads to cutting the hair; that is permissible, but as to whether the *Fidyah* is

required or not, that is subject to further discussion."

Permissibility of cupping for one who is fasting is narrated in *Saheeh Al-Bukhari*: The Messenger of Allah, blessings and peace of Allah be upon him, was treated with cupping when he was fasting. In this there is evidence that the doctor may be hired without discussing the terms of the deal; rather he may be given the usual fee or whatever will please him. It also provides evidence that it is permissible to earn money by cupping.

The view of cupping and its results, and the way it affects the body, differ from one era to another. Up until the 18th century, the view was that it expels some toxins from the body. In the 19th century the critical



view of cupping became prevalent, and they regarded it as a method that was based on charlatanry, and that the physiological view on which it was based was weak.

But interest in it increased at the beginning of the 20th century, when its effects were widely studied and it began to be used for medicinal purposes based on a scientific foundation. Doctors invented tools to make it simpler. There were various kinds of lancets, such as the Fidel lancet which has three blades or eight blades which are hidden and appear when pressure is applied to the button on the side. It can make eight cuts at one time to make the procedure easier.

There are also different types of cups for sucking the blood, which are placed on the site of the cut. Leeches are also used for the same purpose. They are a type of worm that lives in swamps which are placed on the skin and cling to it, and suck the blood until they become full and fall off.

Dr. Zafir Al-'Attar thinks that extracting superfluous teeth from the patient's mouth, such as a third molar, and leaving it to bleed for a while is like mouth cupping, and may be beneficial in the case of a



patient affected by migraine.

Donating blood is nothing more than a developed kind of cupping, and the patient may get the same results. It may be repeated every four months, as allowed by the blood collection agencies.

Both Koniyeve and Salichev (*The Greater Medical Encyclopaedia*, Volume 12, edition 3, 1980, Moscow -- in Russian) confirm the clear effect of cupping or phlebotomy on the body, and that shedding blood deliberately in large amounts in this short period reduces the amount of blood in circulation, and also reduces to some extent the blood pressure in the arteries and capillaries, and especially the pressure in the veins, which has a positive effect if there is too much pressure in the veins because the right ventricle is failing to function properly.

The circulating blood quickly returns to its natural volume after cupping because of hydration of the blood, as the ratio of water in it increases by more than 15 percent of its natural level. This hydration of the blood is connected to neurological mechanisms which regulate the volume of blood in circulation.

Another of its effects is reduction in the viscosity of the blood and increasing the time it takes to clot. These temporary changes have to do with the characteristics of the original disease. For example, in those affected by polycythemia (abnormally high number of red blood cells), the blood's ability to clot increases after phlebotomy.

Cupping and phlebotomy strengthen the defensive response of the body, as confirmed by the two authors mentioned above, because of they result in the redistribution of some elements in the body, such as water and other elements which form the components of blood, accompanied by an increase in the mechanical activity of general and local systems and the mechanics of the blood (hemodynamics), which leads to the retraction of blood disorders. This explains in many cases the general improvement felt by the patient and relief of pain in the head and the back of the head. This confirms what the Prophet, blessings and peace of Allah be upon him, called for when he sought cupping when suffering from migraine and other pains.

The two authors sum up the modern medicinal uses of cupping or phlebotomy as follows,

- Malfunction of the right ventricle accompanied by high blood pressure
- Severe malfunction of the left ventricle
- Eclampsia resulting from nephritis or pregnancy
- Chronic poisoning in which poisons remain in the blood too long. (Al-Tabarani narrated with an *isnad* whose men are *Thiqat* that the Prophet, blessings and peace of Allah be upon him, was treated with cupping after he was poisoned. Al-Haithami in *Majma' Al-Zawa'id*.)
- Polycythaemia (overproduction of red blood cells)

Confirmation of the words of the Prophet, blessings and peace of Allah be upon him: "When it becomes very hot, seek help with cupping, lest the blood become overwhelming for one of you and kill him."

This *Hadith* was narrated by Abu Dawood in *Al-Tibb*; it is a *hasan Hadith*. When the blood becomes overwhelming, this leads to high blood pressure in the arteries, which leads to congestion in the face, hands and feet, as happens in cases where there are too many red blood cells.

However, there may be contraindications to using cupping as a medical treatment, such as low blood pressure, low blood volume and anemia due to any cause.

There are some complications which may result from unsupervised cupping due to lowering of blood pressure in the arteries or a fall in hemoglobin levels or in the number of red blood cells.

In these cases, a mistake may be corrected by means of a blood transfusion.

Other complications may result from technical errors due to bruising or formation of clots due to the presence of another artery nearby. In that case the procedure should be stopped and a pressure bandage applied.

Vomiting may occur during cupping in weak patients, in which case it is advised to make the patient inhale smelling salts.

After this discussion of the conclusions reached by modern medicine concerning cupping, we cannot but remember the words of Allah, the



Exalted, who described His Noble Prophet as follows:

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ عَلَّمَهُ شَدِيدُ الْقُوَىٰ﴾

"It is only a Revelation revealed. He has been taught (this Qur'an) by one mighty in power (Jibreel)" (Soorah An-Najm, 53:4-5).

(See: *Al-Tibb An-Nabawi*; Zafir Ahmad al-'Attar, *Al-Hijamah Tashfi As-Shaqeeqah*, *Majallat Tabeebuka*, March 1984, published in *Al-Faisal* issue No. 78, 1983; Koniyevev and Salichev, article on Cupping in the *Greater Medical Encyclopaedia* (in Russian), 3<sup>rd</sup> edition, Vol. 12, 1980; Dr. Mahmoud Nazim Al-Naseemi, *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*, Vol. 3, 3<sup>rd</sup> edition)

The return of cupping shakes the throne of Western medicine

Cupping is an ancient medical practice which was known to many human societies, from ancient Egypt which knew it from 2200 BCE, to the Assyrians in 3300 BCE, to China in the east. Cupping with a Chinese needle is the most important pillar of traditional Chinese medicine until today. The ancient Arabs knew



of cupping perhaps influenced by neighboring societies then Islam came and approved of the practice. The Messenger of Allah, blessings and peace of Allah be upon him, practiced it. In the *Saheehain* it says that the Prophet, blessings and peace of Allah be upon him, was treated with cupping and he gave the cupper his fee. The Messenger, blessings and peace of Allah be upon him, also praised that practice and said, as it

says in Al-Bukhari: "The best of your medical treatments is cupping."

Hence, cupping represents a major part of traditional medicinal practices in many societies worldwide. But after Western "colonialist" medicine became widespread throughout the world, and it became "the" Medicine and everything else was regarded as false and the stuff of myth, after the rapacious pharmaceutical companies became widespread and too powerful, those traditional medicinal systems and practices retreated to the shadows, and became remnants here and there in some countries of the Arabian Gulf like unofficial traditional practices, and in China and some societies of East Asia, where remnants of the traditional medicinal legacy still exist as part of the preservation of traditional culture. Things remained like that until people in the West began to reject some parts of Western medicine, and no longer regarded it as something sacred, and they thought that there could be other systems of medicine, alternative or complementary. Then a number of traditional practices began to spread again in countries in the West and in the East, here and there.

Finally, cupping began hesitantly to enter some of our societies. In Egypt, for example, in one of the quarters of eastern Cairo there is now a centre which teaches and practices cupping for free as part of reviving the *Sunnah*. Some doctors have begun to refer their patients to this centre for treatment of some symptoms. In the West and in the East, cupping is practised and taught, books are published on it, and there are websites which speak of it, as part of an alternative medicine movement. Is it possible that our country could see the comeback of cupping, to be practised openly as an aspect of our seeking pride in the medicinal practices which need to be rediscovered and tested by modern means of research and experimentation, so that we will understand its secrets and the way it works, and it will no longer remain a prisoner of ancient explanations or foreign ideas? This is an important question which will be answered in the future.

In the following lines we will learn about this practice up close.





### The tools for cupping

Cup or a small jar with an opening 5 cm in diameter and holes in its side, which is connected to a pipe which has a valve, or a glass jar without the holes.

The opening of the cup is covered with a stretchy balloon, and the cupper uses medical gloves and a sterilized lancet.

### Types and methods of cupping

There are two types of cupping: dry cupping and wet cupping.

#### Dry cupping

- The cup is placed on the specified site (according to the type of disease or symptom).
- The air is sucked out through the pipe until the cup is emptied of air (the sucking is done either by mouth or using a sucker or syringe).
- The sucking pulls a part of the surface of the skin into the cup.
- The air is detained by closing the valve.
- The cup is left like that for 3 to 5 minutes
- Then the cup is removed and we see a red circle on the surface of the skin, where the opening of the cup was placed. This method is called air cup or dry cupping.

### Wet cupping

In which is added to the above:

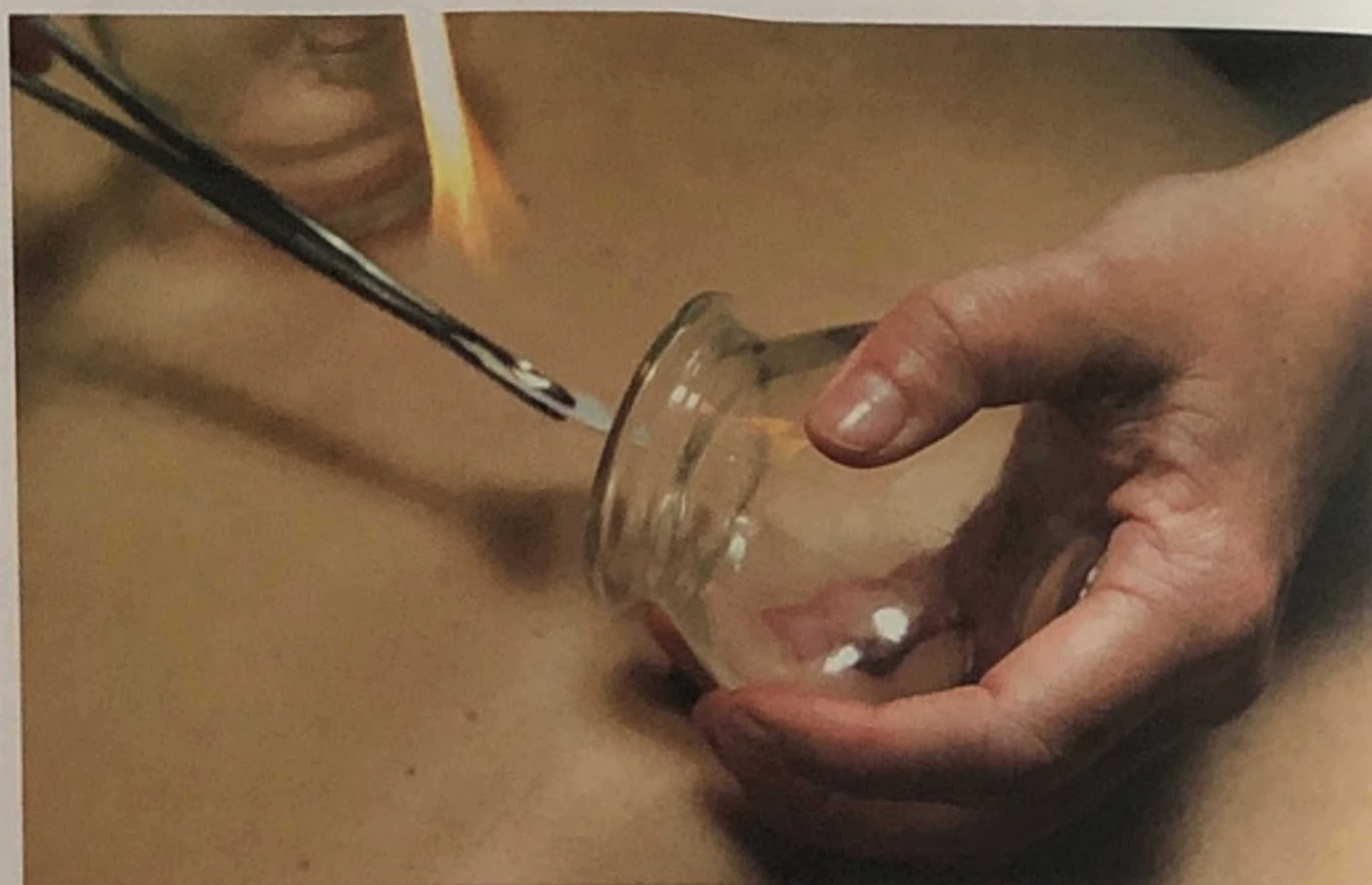
The external layer of the skin is cut to a very small depth, approximately 1 mm, like a scratch that is approximately 4 mm long. One or more cuts or less may be made, distributed in three rows. The cup is placed again over the red circle, the process of removing the air is done again, which leads to blood coming out in an amount that varies according to the sickness. Then the cup is removed very carefully and a cloth is placed at the bottom of the cup and the air is gradually sucked out (again) through the valve, and another cloth is placed inside the cup to soak up the blood. Then the blood is wiped with a cloth that is placed at the bottom of the cup from bottom to top. If we notice blood coming out again from the cut, this procedure is repeated.

We can repeat this five times until we see no more blood coming out. After the last time, the site of the cut must be cleaned immediately with honey or black seed or any regular cleanser.

The site may be covered with a sticking plaster or bandage. For patients with diabetes or hemophilia, a prick with a sterilized needle is done instead of cutting with the lancet. Some sites must be avoided in the case of pregnant women, depending on the month of pregnancy.







#### Notes and precautions

There are conditions for cupping; it cannot be done at just any time for just any person.

In the ancient books of medicine and in the *Sunnah* it says that the time for it is the 17th, 19th and 21st, or the third quarter of every Arabic month. Ibn Al-Qayyim, may Allah have Mercy upon him, says in *Zad Al-Ma'ad*, "That is because at the beginning of the month the blood has not yet become overwhelming, and at the end of the month it has quietened down. But in the middle of the month and shortly thereafter, it is at the peak of its increase."

And he quotes from *Kitab Al-Qanoon* by Ibn Sina (*The Canon*), "It is enjoined not to use cupping at the beginning of the month, because the humors have not yet risen and become active, and not at the end of the month, because they have reduced and become little. In the middle of the month the humours are very active and are increasing because of the increase in light due to of the size of the moon."

Ibn Al-Qayyim also narrated the view that cupping on an empty stomach is better than on a full stomach. Hence, on an empty stomach it is a medicine and on a full stomach it is a disease.

Cupping done in the morning or at noon is better than at night. It

is *Mustahabb* (recommended) to be done on Mondays, Tuesdays and Thursdays, it is forbidden on Saturdays and Wednesdays, and it is *Makrooh* (disliked) on Fridays.

In *Zad Al-Ma'ad*, Ibn Al-Qayyim, may Allah have Mercy upon him, quoted Ibn Sina as saying, "The time for it during the day is the second or third hour, and it must be avoided after bathing except for one whose blood is thick, who should bathe and rest for an hour before cupping."

Ibn Al-Qayyim says, "The choice of these times for cupping is a precaution aimed at avoiding harm and preserving health. When it comes to treating disease, then whenever there is a need for it, it must be used."

Cupping is better in the summer than in the winter (but the room may be heated).

It is better in hot countries than in cold countries. Ibn Al-Qayyim says in *Zad Al-Ma'ad*, "In fact it (meaning cupping) and phlebotomy differ according to differences in time, people, their ages and their physical constitutions. With regard to hot countries, hot times and hot humors in which people's blood is mature, cupping is much more beneficial than phlebotomy, because the blood matures and becomes thin, and comes up to the surface of the body, so cupping takes it out."

It is not possible to do cupping for a person who is afraid; it is essential to reassure him first. It is also not possible to do cupping for a person who feels very cold. In these two cases the blood is not coming to the surface.

Modern cuppers advise against doing cupping for a person who has started dialysis, for a person who has donated blood within the period of three days prior to cupping and a person who takes stimulant drugs, until he gives them up. In the case of a person who has had a pacemaker fitted, cupping should not be done over the heart.

Cuppers in the West also tell patients not to drink alcohol for 24 hours, not to smoke marijuana for 48 hours, not to drink cold or iced drinks for 24 hours, not to have sex for 24 hours; and they advise them to keep the site of cupping covered and warm for 24 hours too.



### Sites of cupping

It is said that there are 98 sites for cupping, 55 of which are on the back and 34 on the face and abdomen. For every disease there are specific sites for cupping (one or more sites for each) on the human body. The most important of these sites, which is common to all diseases, and is that with which we always start, is the upper back, the seventh vertebrae, i.e. level with the shoulders and below the neck, as shown in the accompanying picture.

Some new doctors follow the instructions of Muhammad Shaikho, who said that the upper back alone is the only valid site for cupping, because it is the graveyard for bad blood. Anything other than that is wrong, as explained in the following pictures:

The large number of sites on which cupping is done is due to the many ways in which it affects the body.

It works on the energy pathways which are used in acupuncture. It has been found that cupping gives results 10 times better than those of acupuncture, which may be due to the fact that the needles work on a small area, whereas cupping works on an area the diameter of which is approximately 5 cm.

Cupping may also be done on the sites of reflexive nerves. Every part of the body has nerves that nourish it and other, reflexive nerves. Hence, for every disease there is a reflex, the site of which varies according to where the reflexive nerve ends. For example, the stomach has two places in the back. When there is disease in the stomach, we



do cupping on these two sites. Similarly the pancreas has two sites, the colon has six sites and so on.

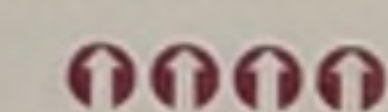
Cupping also works on the lymphatic system; it energizes it, thus strengthening immunity and making the body resistant to diseases and viruses.

It also works on the blood vessels and nerves, and stimulates all the glands and strengthens the immune system. It also energizes the centres of the brain and so on.

### Cases in which cupping is beneficial

Cupping is beneficial in nearly 80 cases, both diseases and symptoms. This is according to the practical experience that has been recorded by practitioners around the world. For example, these cases include the following:

Rheumatism, rheumatoid arthritis, gout, hemiplegia, kidneys, weak immune system, hemorrhoids, enlargement of the prostate, thyroid problems, low libido, high blood pressure, stomach ulcers, nervous colon syndrome, bedwetting in children above the age of five, narrowing of arteries, atherosclerosis, diabetes, varicose veins in the legs and testicles, obesity, emaciation, sterility, headaches and migraines, eye diseases, liver, kidney, poor hearing, convulsions, shrinkage of brain cells, uterine bleeding, cessation of menses and many others. And Allah knows best.







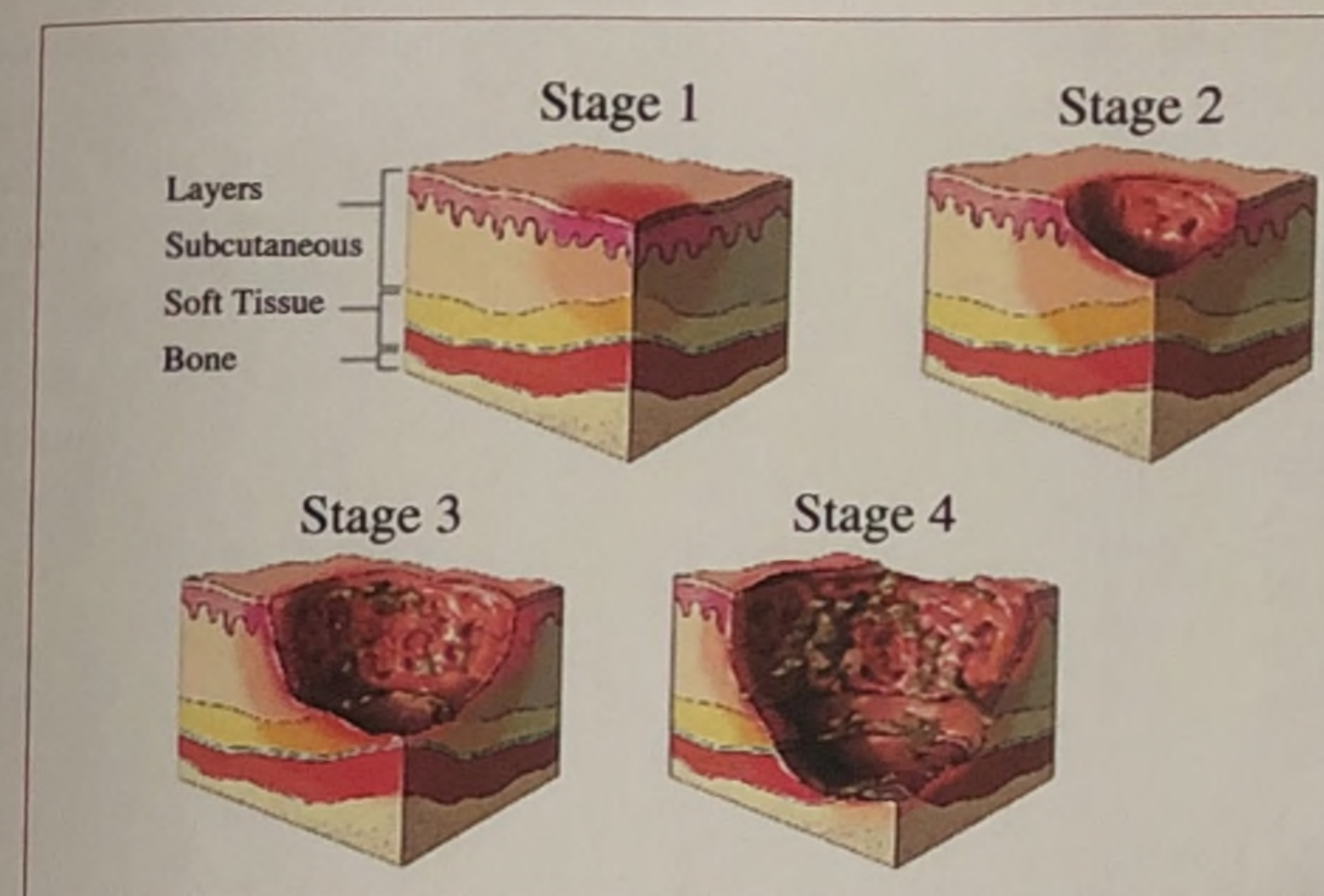




## Bed Sores

One of the most widespread of diseases and most difficult to treat is that which is faced by doctors working in hospitals, namely the problem of bedsores in patients whose situations require them to stay in bed for lengthy periods, as in cases of fractures of the pelvis and spinal column, paralysis or lengthy comas.

Bedsore refers to ulcers and death of the skin and tissues beneath them due to poor blood supply in some areas of the skin as the result of pressure between the solid part of the body and the place on which the patient is lying. They usually occur in the lower back, buttocks, shoulder blades and heels. There is no protection against the occurrence of these bedsores except turning the patient from time to time at regular



intervals of no more than two hours.

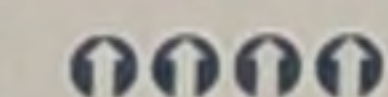
Perhaps this is the reason why Allah, the Exalted, turned the people of the cave, to protect them from this problem, even though the story of the people of the cave is miraculous in its entirety! Allah says:

﴿وَحَسَبْنَاهُمْ آيِقَاطًا وَهُمْ رُقُودٌ وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا﴾

"And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them." (Soorah Al-Kahf 18:18).

And Allah knows best

Ma'a Al-Tibb Fil-Qur'an Al-Karim, Dr. 'Abdul Hameed Diyab and Dr. Ahmad Qarqooz







# Henna

It was narrated that Abu Hurairah, may Allah be pleased with him, said, the Messenger of Allah, blessings and peace of Allah be upon him, said: "The Jews and Christians do not dye their hair, so be different from them." (Narrated by Al-Bukhari and Muslim)

It was narrated that Abu Umamah, may Allah be pleased with him, said, the Prophet, blessings and peace of Allah be upon him, came out to some old men of the *Ansar* whose beards were white, and he said: "O *Ansar*, make it red or yellow, and be different from the People of the Book." (Narrated by Ahmad with a *hasan isnad*)

And it was narrated that Jabir, may Allah be pleased with him, said, Abu Quhafah was brought on the day of the conquest, and his head

was like a Thugamah flower. The Messenger of Allah, blessings and peace of Allah be upon him, said: "Change this with something, but avoid black." (Narrated by Muslim; *Thugamah* is a plant with white flowers and fruit which he likened to the whiteness of his hair.)

It was narrated that Anas, may Allah be pleased with him, said: "Abu Bakr dyed his hair with *henna* and *Katam*, and 'Umar dyed his hair with pure *henna*." (Narrated by Muslim; *Katam* is a plant from Yemen which gives a reddish black color.)

It was narrated from Abu Dharr, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The best of that with which you change white hair is *henna* and *Katam*." (Narrated by the authors of *Al-Sunan*; it is a *hasan Hadith*.)

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It was narrated from Salma Umm Rafi', may Allah be pleased with her, that the Messenger of Allah, blessings and peace of Allah be upon him: "Would tell anyone who complained to him of a pain in his head to be treated with cupping, and whenever anyone complained to him of a pain in his feet, he would tell him to dye it with *henna*." (Narrated by Abu Dawood; also narrated by Al-Bukhari in his *Tareekh*. It is a *hasan Hadith*.)

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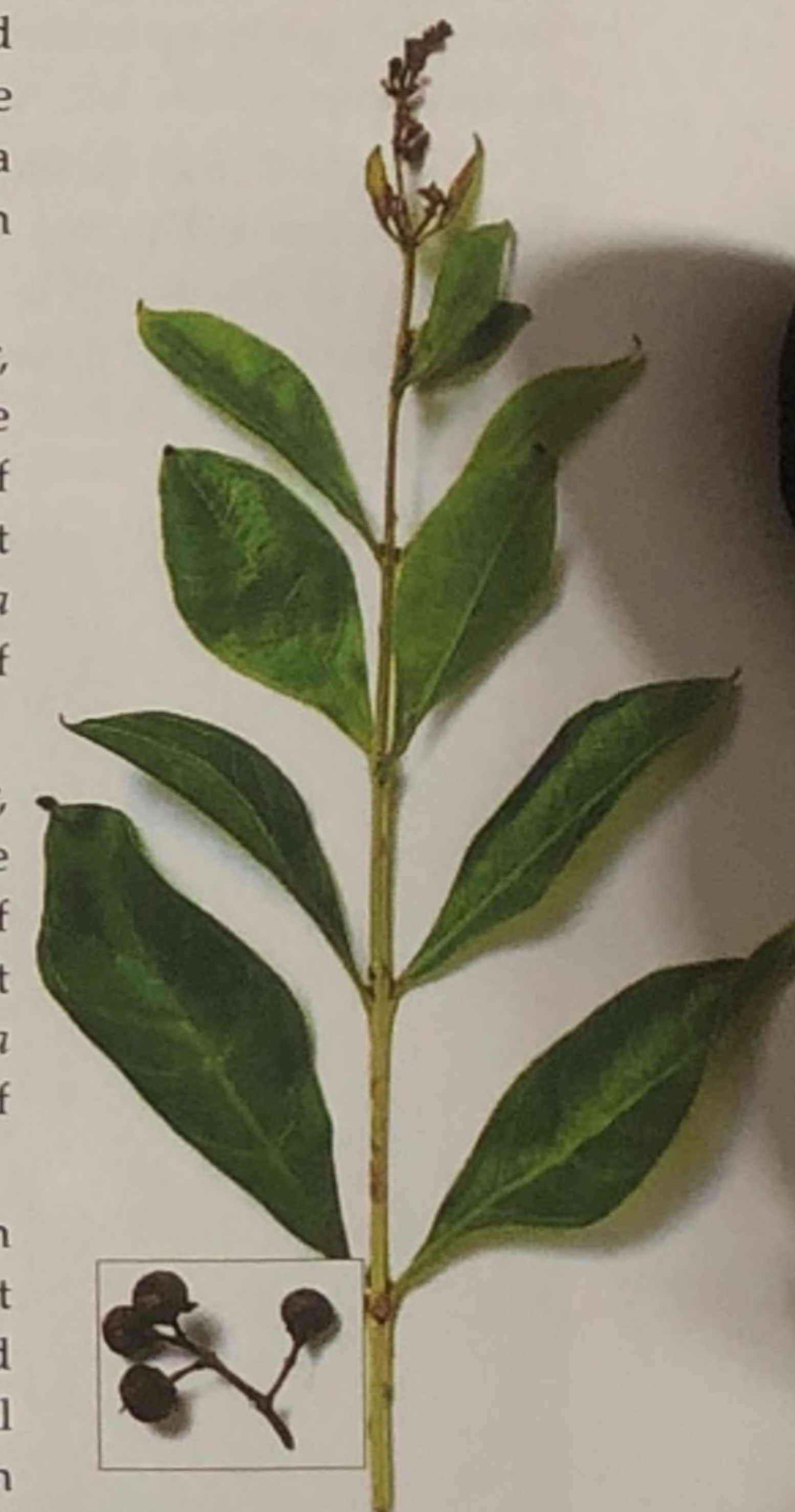
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It was also narrated that she said: "The Prophet, blessings and peace of Allah be upon him, was never affected by a skin ulcer or pricked





by a thorn, but he would put *henna* on it." (Narrated by Al-Tirmidhi with a *hasan isnad*; also narrated by Abu Dawood and Ibn Majah. Al-Haithami said: Its men are *Thiqat*.)

It was narrated that 'Uthman Ibn Wahb said: "I entered upon Umm Salamah and she brought out to us a hair of the Prophet, blessings and peace of Allah be upon him, that was dyed with *henna*." (Narrated by Al-Bukhari)

An-Nawawi, may Allah have mercy upon him, said: "Our view is that it is *Mustahabb* to dye white hair with yellow or red for men, and it is *haram* to dye it with black according to the more correct opinion, or it was said that it is *Makrooh*, but the favored view is that it is *haram*. But some scholars granted a concession allowing it in the case of *Jihad* only."



The Henna plant (*Lawsonia inermis*)

It is a shrub from the Lythraceae family which lives for approximately 3 years, and may live as long as 10 years. It is a multi-branched evergreen which grows to a height of nearly 3m. Its leaves are simple and oval,

with a length of 3 to 4 cm, opposite with a reddish or yellowish white color. There are two types with different colored flowers. Alba has white flowers and Minasta has purple flowers.

As we have stated, it has two types, red and black, but what is usual is a mixture of both. The main homeland of henna is Southwest Asia. It needs a hot environment; hence it grows extensively in equatorial regions of Africa. It is widely cultivated in the Mediterranean region, and the most important countries which produce henna are Egypt, Sudan, India and China.

#### Historical overview

*Henna* has been known since ancient times. The Pharaohs used it for various purposes. They made a paste from its ground leaves for the hands, to dye their hair and as a remedy for wounds. Many Pharaonic mummies have been found dyed with *henna*. They also made a perfume with its flowers. It is held in extremely high esteem by many Muslim peoples who use it as a cosmetic because of its distinctive properties.



Hands, feet and hair may be dyed with a paste of *henna*.

They also spread it in graves beneath their dead. It is used in dyes for leather and wool, as the dye is colorfast. Its use in Europe and America is limited to dyeing the hair because it does not cause any harm and because it strengthens the skin of the scalp. This is very important because many chemical hair dyes lead to infections, allergies and toxic symptoms. There is also a trend at present toward using it in coloring substances because the coloring element is easily extracted from it, it has a beautiful color and it has a certain resistance to wearing out.

#### Chemical composition

The leaves and flowers of *henna* plant are both used. The leaves contain various glycosides, the most important of which is Lawsone (2-hydroxy-1, 4-naphthoquinone). This is the substance that is responsible



for the medicinal biological effect and for the dye and the black color, as it contains a resinous substance and tannins that are known as hennotannic acid. The flowers contain a volatile oil with a strong and pleasant scent. The most important of its components are alpha-ionone and beta-ionone.



#### Medicinal uses of henna

*Henna* is held in high esteem by Muslim doctors. Ibn Al-Qayyim, may Allah have Mercy upon him, stated that *henna* is a beneficial solution for burns. If it is chewed it is beneficial for mouth ulcers and thrush that may occur in the mouth and it also heals canker sores. A compress made of *henna* is beneficial in cases of infected swellings. If a paste is applied to the nails, it is good for them. It makes the hair grow and strengthens it. It is also efficacious in cases of blisters and ulcers on the legs and elsewhere on the body.

Al-Muwaffaq Al-Baghdadi says, "The color of *henna* is like fire and is well liked and attractive. It has a pleasant smell. Most of the early generation (*Salaf*) dyed their hair with it." Al-Baghdadi confirms that *henna* is beneficial in cases of mouth ulcers, canker sores and swelling and inflammation, soothing the pain thereof.

Its boiled water is good for burns and its dye is efficacious in treating broken nails. If the dye is applied to one who has smallpox at the beginning of the sickness, it will not go near his eyes.

Ibn Sina says *henna* is an astringent. It is used in folk medicine as an astringent, to heal wounds and burns, as eyewash, as a liniment to treat leprosy and gout. Dawood said in his *Tadhkirah*, "*Henna* is beneficial as a diuretic, in destroying stones and aborting fetuses." He also said that dyeing the skin with it changes the color of the urine, which indicates that it is absorbable through the skin.

In modern medicine, Dr. Al-Naseemi confirmed the benefits of *henna* in treating abrasions resulting from walking in the streets and fungal infections between the toes. He explained this by noting that yeast infections lead to ease of scratching off the upper surface of the skin, but *henna* acts as an astringent (causing tissues to contract); this dries and hardens the skin and prevents it from harboring infection, which prevents yeasts and funguses from taking over, and leads to rapid healing of abrasions and surface ulcers.

*Henna* powder is prepared by grinding the leaves and thin branches after drying them and then a paste is made from that. Dr. Samas Qasi confirms the benefits of applying *henna* paste to treat a number of skin diseases, especially fungal infections and those which occur in the folds of the skin and between the toes. It also helps to heal wounds. Dr. Samas explains these qualities as being due to the presence of astringent hennotannins in *henna* and confirms that this paste may be applied to the scalp for lengthy periods, so that the purifying and astringent substances in it may work on purifying the scalp of germs, parasites and excess oily secretions. It is also beneficial in treating dandruff, and





works to reduce secretions of sweat in those who sweat too much.

When using *henna* to dye the hair, it must be used in an acidic environment because lawsone does not have its coloring effect in an alkaline environment. Hence, it is advisable to mix the *henna* dye with vinegar or lemon.

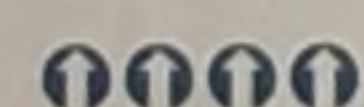
It is regrettable that research on the benefits of *henna* is still lacking and we wish that researchers would give it its due and study it properly so that we may realize the Prophetic miracle in describing it as a remedy and a beauty.

Finding out about cheating done regarding *henna*

Some people cheat with regard to *henna* by adding fine sand to increase its weight when grinding it. This can be easily discovered, because the sand is heavier. Hence, the volume of pure *henna* is less and it weighs less than the same volume of adulterated *henna*. Blowing it lightly will cause the *henna* to fly and the sand will be left. If a small amount of it is put in water, the sand will sink and the *henna* will float.

Some also cheat by covering the yellow leaves of *henna* with something that is greenish in color.

(*Al-Tibb An-Nabawi*; Dr. Mahmoud Nazim Al-Naseemi, *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*; Shukri Ibrahim Sa'd, *Nabatat Al-'Aqaqeer Wal-Tawabil*; Samas Qasi, from an article entitled *Al-Henna' - 'Ilaj wa Tajmeel*, *Majallat Ad-Dawa' Al-'Arabi*, June 1993; Muhammad Badr Ad-Deen Zaytoon, *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*, Damascus)



## Sweet Flag

(*Calamus Aromaticus*)

It was narrated that 'A'ishah, may Allah be pleased with her, said: "I put perfume (*Dhareerah*, sweet flag) on the Messenger of Allah, blessings and peace of Allah be upon him, with my own hand during the Farewell Pilgrimage when he exited *Ihram* and when he entered *Ihram*." (Narrated by Al-Bukhari and Muslim)

Ibn Al-Sinni narrated from one of the wives of the Prophet, blessings and peace of Allah be upon him, that she said: "The Messenger of Allah, blessings and peace of Allah be upon him, entered upon me and I had a blister on my finger. He said: 'Do you have any *Dhareerah* (sweet flag)?' I said, 'Yes.' He said: 'Put it on it and say: O Allah, Who makes big things small and makes small things big, make small that which I have'." (Narrated and classed as *saheeh* by Al-Hakim, and Al-Dhahabi agreed with him)

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It was narrated from one of the wives of the Prophet, blessings and peace of Allah be upon him, that the Prophet, blessings and peace of Allah be upon him, entered upon her and said: "Do you have any







*Dhareerah* (sweet flag)?" She said, "Yes." He called for it and put it on a blister between his toes, then he said: "O Allah, Who extinguishes that which is big and makes big that which is small, extinguish it for me," and it was extinguished. (Narrated by Imam Ahmad; Al-Haithami said in *Majma' Al-Zawa'id*: The men of Ahmad's *isnad* are the men of *saheeh* except for Maryam Bint Iyas, who is *Maqbool*)

Ibn Al-Qayyim, may Allah have mercy upon him, said, "*Dhareerah* is an Indian medicine which is made from the reeds of *Dhareerah* (sweet flag). It is beneficial for swelling of the stomach and liver and hydrocephalus, and it strengthens the heart because of its pleasant scent. Blisters are a small eruption which occurs as the result of a hard substance that the body is pushing out, so it finds itself a soft place in the body from which to emerge. Therefore, it needs something to make it mature and draw it out. Sweet flag is able to do that and it also has a pleasant scent."

Ibn Sina said, "There is nothing better for burns than sweet flag mixed with rosewater and vinegar. The reeds of sweet flag are gentle, and are slightly astringent with a little pungency. It has a drying effect which causes swelling to disappear."

*Dhareerah* or sweet flag (*Acorus calamus*) is a long-lived plant of the Acoraceae family, with a red color and pleasant scent. It has branched

rhizomes and reed shaped branches. It is called Sweet flag because of its pleasant fragrance. It is mentioned in the Tawrat among the finest of perfumes. If the stems are broken, white seeds come out of them which are the *Dhareerah*. It is added to *henna* to perfume it and is used in the manufacture of perfumed soaps.

Where it grows: it grows in Khuzestan (southwestern Iran), Egypt and China.

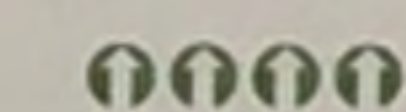
An essential oil is extracted from its rhizomes which is mentioned in the German pharmacopeia. It contains eginol, asarone, acetic acid, cetic, vitamin B, colline and gallnuts.

The essence of its oil is used, because it is beneficial to the stomach, strengthens it and aids digestion. It is also used to regulate the menstrual cycle, expel gas, and to treat exhaustion, malaria and indigestion. It is given to those who have been bitten by



snakes to bring down their temperature, and soothe muscle and joint pain. If it is mixed with celery and drunk, it is beneficial in cases of kidney inflammation and bladder infections.

*Zad Al-Ma'ad Min Huda Khair Al-'Ibad; Al-Tibb An-Nabawi; Dr. Shukri Ibrahim, Nabatat Al-'Aqaqeer Wal-Tawabil; Wadee' Jabr, Mu'jam An-Nabatat Al-Tibbiyah, Beirut, 1978; Abul-Qasim Al-Ghassani, better known as Al-Wazeer, Hadeeqat Al-Azhar fi Mahiyah Al-'Ishb Al-'Aqari, Beirut, 1985.*





## Using Ashes for Medicinal Purposes

It was narrated from Sahl, may Allah be pleased with him, that he was asked about the wounds sustained by the Messenger of Allah, blessings and peace of Allah be upon him, on the day of Uhud. He said,

"The face of the Messenger of Allah, blessings and peace of Allah be upon him, was wounded and one of his front teeth was broken, and the helmet was smashed. Fatimah, peace be upon her, washed off the blood, while 'Ali, may Allah be pleased with him, held the water. When she saw that the bleeding was only getting worse, she took a reed mat and burned it until it turned to ashes, then she placed it on the wound and the bleeding stopped." (Narrated by Al-Bukhari and Muslim; Al-Tirmidhi has a similar report)

Ibn Majah narrated that Sahl Ibn Sa'd Al-Sa'idi, may Allah be pleased with him, said, "On the day of Uhud, I recognized the one who wounded the face of the Messenger of Allah, blessings and peace of Allah be upon him, the one who was washing the blood from the face of the Messenger of Allah, blessings and peace of Allah be upon him, and treating him, and the one who was bringing water in a shield, and with what the wound was treated until the bleeding stopped. The one who was carrying the water in the shield was 'Ali. The one who was treating the wound was Fatimah. When the bleeding would not stop, she burned a piece of worn-out matting and applied the ashes to (the wound), then the bleeding stopped."

Ibn Hajar said that Abul-Hasan Al-Qabisi said, "We wish we knew what that mat was made of, so that we could have taken it as a remedy to stop bleeding." Ibn Bakkal said, "The doctors claimed that all reed mats, if burned, stop excessive bleeding. Indeed all ash is like that because ash is an astringent (makes tissues contract)."

Al-Baghdadi, Al-Kahhal Ibn Tarkhan and Ibn Al-Qayyim, in his commentary on the *Hadith*, claimed that what is meant by the reed mat is one that was made of papyrus because papyrus ashes have a drying effect and do not burn or sting when stopping bleeding. And because if the substance used for drying causes a burning or stinging sensation, it may provoke bleeding and cause swelling. If papyrus ashes are blown into the nose of one who is having a nosebleed, the bleeding will stop. Ibn Sina says of ashes, "All types of ashes have a



drying and clearing effect. The ashes of astringent woods such as oak and others stop bleeding."

The word ashes refers to what is left after burning an organic substance that contains a large amount of oxides, carbons and phosphates, although ashes of plant origin differ according to the soil in which the plant grew.

The composition of ash of animal origin varies according to the food eaten by that animal. We are not talking here about ash of animal origin. Ash of plant origin contains potassium and calcium oxide, then silicon oxide and phosphates, as well as several components of other minerals, such as copper, magnesium and manganese which may be found in ashes according to the type of plant.

Stopping bleeding with recently acquired ashes is regarded as one of the well-known ancient remedies in Arabic folk medicine since the time of the *Jaahiliyyah* (pre-Islamic era of ignorance). It is especially

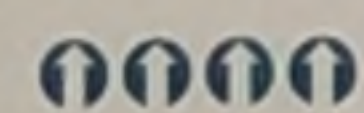


beneficial in cases of bleeding resulting from head injury or surface wounds such as bleeding from the capillaries. If use of ashes is followed by application of a pressure bandage, the results will be quicker. In general, ashes are pure because of the heat of burning. As for the choice of the ashes of a reed mat, that is because it is more beneficial than others or because it was free of any stinging substances that could cancel out any benefit, or because the straws the reed mat contains an astringent substance.

Dr. Al-Naseemi explains the benefits of ashes from a medical point of view: Ashes absorb a large amount of plasma, thus helping in initial clotting of the blood platelets. It also increases destruction of some platelets, part of which is destroyed also when it comes into contact with the surface. As we know, when the platelets come out they release an enzyme, thrombokinase (factor X) which helps in the clotting, as it is released by the injured tissues. If it is combined with the presence of astringent substances in the burnt material, then the action of the ashes will be more effective in stopping the bleeding, as in the case of oak ashes.

In his footnotes to the book *Al-Tibb Min Al-Kitab Was-Sunnah* by Muwaffaq Ad-Deen Al-Baghdadi, Dr. 'Abdul Mu'ti Al-Qal'aji explains the way it works in a different way: the ashes act as an astringent, so when applied to a wound, the surface proteins settle, thus forming a layer that covers the cuts and wounds and protects them from invasion by germs and the like, and stops the bleeding by making proteins in the blood settle. It also has the function of making proteins in the bodies of germs settle, so the germs die. Thus it acts to protect the wound and kill off any germs nearby.

(*Grolier International Encyclopaedia*, Vol. 2, 1972, New York; Dr. Mahmoud Nazim Al-Naseemi, *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*, Vol. 3; Al-Muwaffaq Al-Baghdadi, *Al-Tibb An-Nabawi Was-Sunnah*, ed. Al-Qal'aji, 1988.)



## Pomegranate

Pomegranate is one of the fruits of Paradise which Allah, the Exalted, singled out for mention because of what it has to offer to His believing slaves. He says:

﴿فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

"In them (both) will be fruits, and date palms and pomegranates."  
(Soorah Ar-Rahman, 55:98).

Imam Ibn Al-Jawzi, may Allah have Mercy upon him, said, "Date-palms and pomegranates are mentioned separately, even though they are included in the word fruits, to highlight their importance, as we said concerning the verse in which Allah says:





﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel and Mika'eel, then verily, Allah is an enemy to the disbelievers." (Soorah Al-Baqarah, 2:98).

Ibn Katheer, may Allah have Mercy upon him, said, "Date-palms and pomegranates;" this is an example of mentioning something specific after something general, as was stated by Al-Bukhari and others. Date-palms and pomegranates are singled out for mention because of their superiority over other fruits.

The pomegranate is a fruit of great antiquity; it was known to many ancient peoples, who discovered many of its properties and benefits, such as the Pharaohs who used it to treat the sick.

It originally comes from Southwest Asia or northwest India, and it spread from there to Iran, and thence to the Mediterranean and Egypt, and then to Europe in later eras.

In our Islamic heritage we have a precise description of the benefits

of pomegranates. Ibn Al-Qayyim said, "Sweet pomegranate is good for the stomach and strengthens it, because it acts as a gentle astringent. It is beneficial for the throat, chest and lungs, and is good for coughs. Its juice acts as a laxative and offers slow nourishment to the body and stimulates sexual desire. It is not good for those who have fever. The sour pomegranate acts as a gentle astringent that is beneficial for infected stomachs; it also acts as diuretic, calms the bile, stops diarrhea, prevents vomiting and strengthens the faculties."

Bitter pomegranate is in the middle between the other two types. It is more like the sour one in its gentleness. Al-Razi said, "Sweet pomegranate may give a little wind. Sour pomegranate takes away sexual desire. Sweet pomegranate makes one thirsty. Sour pomegranate calms the bile and stops vomiting. All kinds of pomegranate are beneficial in cases of palpitations. The pomegranate is a fruit-bearing tree from the Myrtles family. Its fruits are distinguished by their pearl-like red seeds. Its flower is deep red and beautiful and is known as Gulnar."



Pomegranates are of three types: sweet, sour and slightly bitter. Its properties vary according to the type. The sweet pomegranate contains sugars (8-10 percent), water (81 percent), protein (0.6 percent) and fat (0.3 percent). It also contains fiber at a ratio of 2 percent, and astringent substances like tannin, a bitter substance, citric acid (1 percent), and small amounts of minerals, especially iron, phosphates, sulphur, calcium, potassium and manganese. It also contains a good amount of vitamin C.

The sour pomegranate contains less sugar and a higher level of citric acid, as much as 2 percent. There is more citric acid in pomegranates than in lemons. In the seeds, the amount of protein goes up to 9% and





fat to 8 percent.

The outer skin of the pomegranate contains tannic acid, which is an astringent substance. Hence the dried skin is used as a good antidote for diarrhea and dysentery, and it is used to heal bleeding in the digestive system. The boiled skins are used for this purpose, and are efficacious for expelling worms, especially the armed tapeworm, because it contains pelletierine. The properties of the skins are also useful for fixing colors, so they are used in dyeing leather and in dyeing the hands with henna.

The boiled skin of the roots is prepared using 50g per liter of water, which is boiled for 15 minutes and 1 cup is drunk every morning. It can lead to toxic symptoms such as general weakness, dizziness, nausea and vomiting. To avoid that, the skin of the roots is mixed with an astringent such as tannin, so as to slow down absorption of the substance. The skin of the root also contains a high amount of astringents, so it is useful for treating diarrhea as well. An infusion of the flowers has the same benefits as the infusion of the roots, and is regarded as effective for treating gum infections.

The juice of the sour pomegranate possesses excellent digestive

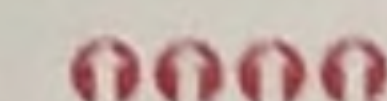
properties because it contains a high level of organic acids, and it is especially effective in digestion of fats. This also helps to protect against gout and prevent formation of kidney stones. Hence it is used by adding it to heavy food, so it aids in digestion thereof and helps the stomach to get rid of it. The pomegranate is regarded as a refreshing substance that strengthens the heart and lungs, as it is good for those suffering from nervous exhaustion. It also has digestive properties.

If this juice is dropped into the nose on its own or mixed with honey, it fights tumors in the mucus lining because it is an astringent that constricts the blood vessels. It also helps to clean the air ways and open them in people suffering from colds and flu. And it helps with indigestion by the leave of Allah, the Exalted.

A kind of molasses is made from the juice, which is known as *Dibs rumman*. It is the best kind of preserved acid that is added to food and is used medicinally to treat diseases of the mouth and gums.



(*Al-Tibb An-Nabawi*; Muwaffaq Ad-Deen Al-Baghdadi, *Al-Tibb An-Nabawi Was-Sunnah*; Ayman 'Izzat Al-Tabba', *Al-Murshid Ila Tababat Al-A'shab*; Muhammad Al-'Awdat and George Lahham, *An-Nabatat Al-Tibbiyah wa Isti'malatuha*; Sabri Al-Qabbani, *Al-Ghidha' la Ad-Dawa'*; Muhammad Badr Ad-Deen Zaytoon, *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*; Ibn Al-Jawzi, *Zad Al-Maseer fi 'Ilm Al-Tafseer*)







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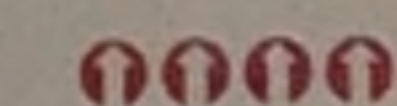
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## Rayhan

(sweet-smelling plants)

Allah, the Exalted, says, mentioning their blessings that He has placed on Earth for His slaves:

﴿وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ﴾

"And also corn, with (its) leaves and stalk for fodder, and sweet scented plants (rayhan)" (Soorah Ar-Rahman, 55:12).

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ﴾

"Then, if he (the dying person) be of the Muqarraboona (those brought near to Allah). (There is for him) rest and satisfaction [rayhan, lit. sweet-smelling plants, symbolizing complete satisfaction and delight – Yusuf 'Ali], and a Garden of Delights (Paradise)." (Soorah Al-Waqi'ah,

56:88-89)

It was narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "Whoever is offered *Rayhan*, let him not reject it, for it is light to carry and has a pleasant scent." (Narrated by Muslim)

And it was narrated from Abu 'Uthman Al-Nahdi in a *mursal* report that the Prophet, blessings and peace of Allah be upon him, said: "If one of you is given *Rayhan*, let him not reject it, for it is from Paradise." (Narrated by Abu Dawood and Al-Tirmidhi in their *maraseel*.)

In *Sunan Ibn Majah* it is narrated from the *Hadith* of Usamah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "Who will strive hard with sincerity for Paradise? For, there is nothing like Paradise. By the Lord of the Ka'bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace..." (Dha'eef)

Ibn Al-Qayyim, may Allah have Mercy upon him, said, "*Rayhan* refers to every plant with a pleasant scent. The people of every land apply this word to something in particular. The people of the Maghreb give this name to myrtle, which is what the Arabs understand by *Rayhan*. As for the people of Iraq and Syria, they give this name to sweet basil."

### Myrtle

A shrub from the Myrtaceae family which grows to a height of 2m. It has numerous smooth branches on which are nodules that emit a beautiful scent. It grows wild on the slopes of mountains and is cultivated in areas where water is abundant and on the banks of rivers. It is of interest because of its evergreen leaves which stay fresh for a long time. The Muslim masses use it when they visit the graves of their dead. It is said that its original homeland was Persia, and the Arabs spread it in the Mediterranean region and in Spain. In the Maghreb or Arab North Africa it is known as *Rayhan*. Its fruit is the myrtle berry. Its



myrtle



leaves secrete a refreshing substance that cleans the air and kills many small organic creatures.

Ibn Al-Qayyim, may Allah have Mercy upon him, said, "Myrtle has a powerful drying effect on the head and puts a stop to bilious diarrhea. If it is smelled, it cheers the heart and prevents disease. The same applies if it is spread in the house."

If the dry leaves are crushed and sprinkled on ulcers, it is beneficial. It is also efficacious for treatment of whitlows (inflammation or sores on fingers, usually near the nail). If it is rubbed onto the body, it stops sweating and takes away bad smells from the armpit. The infusion may be used to clear dandruff and wet head ulcers, and stop hair from falling out and make it black. The berry fruit is beneficial in cases of bleeding in the chest and lungs, is efficacious in cases of diarrhea and acts as diuretic. It is beneficial for the one who has an ache in his bladder or has been bitten by a large spider or stung by a scorpion.

Ibn Sina confirms that myrtle leaves perfume the body, strengthen the roots of the hair, make the hair black and prevent it from falling out. Al-Baghdadi adds: Myrtle stops diarrhea, and smelling it calms headaches.

In modern medicine, a refreshing volatile oil with a pleasant scent is extracted from its leaves and fruit. Its effective component is myrtenole. It also has an astringent quality and is prescribed in cases of gum infection, bronchitis and vaginal discharge. The leaves also contain tartaric acid; hence, it is diuretic and may reduce the severity and number of epileptic fits.

A distilled perfume with a pleasant fragrance is extracted from its leaves and roots, which is known as angels' perfume and which acts as a cleanser for the nose. The fruits of the myrtle are nourishing and refreshing and strengthen the body. They are eaten as a fruit, but they have the characteristic of causing constipation and drying the mouth because they contain an astringent substance. If sugar is added, a delicious jam can be made from them.

#### Sweet basil

This is what is referred to by the word *Rayhan* according to the people of Syria. India may have been the original homeland of this plant, which is a fragrant herb of the Lamiaceae family. It is grown for ornamental

purposes and reaches a height of approximately 50cm. Its leaves are oval, its flowers are white or reddish. It is used as an herb to improve the taste of food, and it is used in the preparation of soup, sausages and salads. Its golden oil is used in the manufacture of perfumes and drinks.

The entire fresh herb is used, after distillation to extract the oil. It is a volatile oil that is white or yellow in color, with a nice clear smell. Its components include linalool, cineol, eugenole and terpene.

Ibn Al-Qayyim, may Allah have Mercy upon him, said concerning sweet basil that smelling it is good for headaches and brings sleep. Its seeds stop bilious diarrhea, calm stomach aches, strengthen the heart and are beneficial in melancholic diseases.

Ibn Sina added that sweet basil is beneficial in cases of hemorrhoids, dizziness and bleeding. The flowers are reviving and aid digestion.

Inhaling the ground leaves dispels headaches resulting from colds.

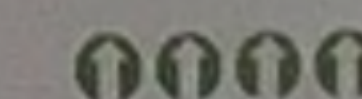
In modern medicine, a drink is prepared from the flower heads after soaking them in boiled water. One large spoonful is taken after eating as a stimulant and to aid digestion. It expels gas, cleanses the intestine, stops stomach aches and acts as a diuretic. It also puts a stop to colds and flu. It is very beneficial in treating nervous exhaustion, insomnia, headaches and period pains.

In Europe it is used in a number of folk remedies. An infusion of the seeds gives excellent results in treating dysentery and chronic diarrhea.

(*Al-Tibb An-Nabawi*; Muhammad Al-'Awdat, *An-Nabatat Al-Tibbiyah*; Ahmad Qudamah, *An-Nabatat Al-Tibbiyah*; Sabri Al-Qabbani, *Al-Ghidha' la Al-Dawa'*)



Sweet basil







# Ginger

There are many Verses in the book of Allah, which speak of the delights of Paradise and what Allah, the Almighty, has prepared for His slaves who fear Him. Allah says:

﴿وَسُقُونَ فِيهَا كُؤْسًا كَانَتْ مِزَاجُهَا زَنْجَبِيلًا﴾

"And they will be given to drink there of a cup (of wine) mixed with Zanjabeel (ginger)." (Soorah Ad-Dahr, 76:17).

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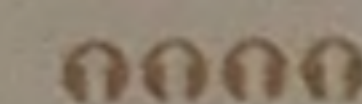
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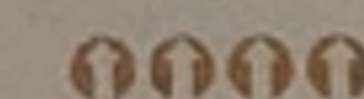
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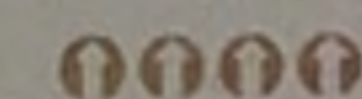
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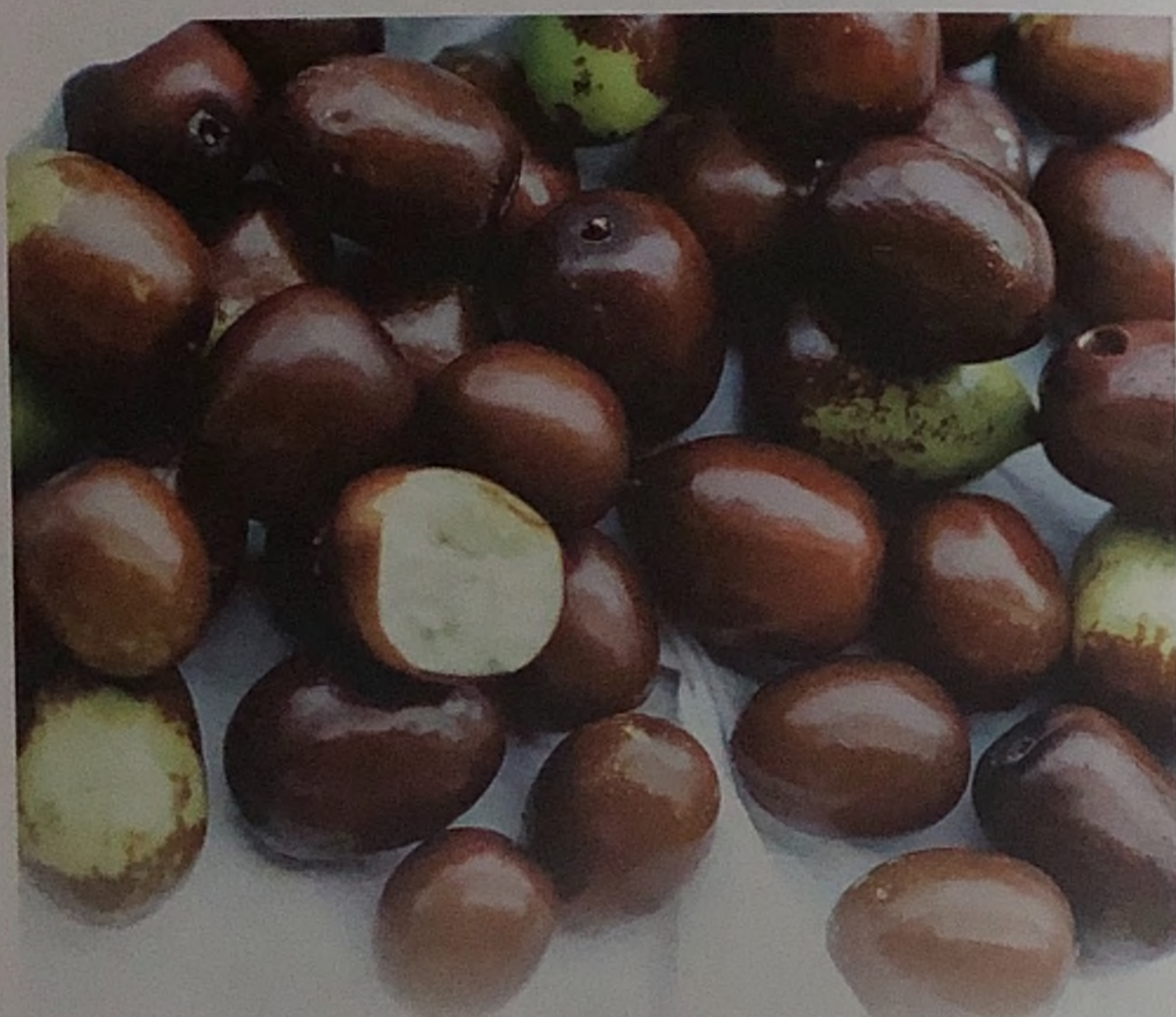
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# Sidr

('Lotus' or Jujube)

Allah, the Exalted, says:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٧٧﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٧٨﴾ وَطَلْحٍ مَّنْضُودٍ﴾

"And those on the Right Hand — how (fortunate) will be those on the Right Hand? (They will be) among thornless lote trees, And among Talh (banana trees) with fruits piled one above another." (Soorah Al-Waqi'ah, 56:27-29)

It was narrated from Malik Ibn Sa'sa'ah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, saw *Sidrat Al-Muntaha* (the Lote-Tree of the Utmost Boundary) on the night on which he was taken on his Night Journey, and its fruits were like the pitchers of Hajar. (Narrated by Al-Bukhari)

In a *Saheeh Hadith*, which was narrated by the six and Ahmad, it says that the Prophet, blessings and peace of Allah be upon him, said: "Wash him with water and lotus leaves."



Ibn Katheer, may Allah have mercy upon him, said, narrating from Qatadah, "We used to say concerning the lotus that it was the plain one which has no thorns and that the lotus in this world has a lot of thorns and little fruit."

Al-Hafiz Al-Dhahabi said, "Washing with lotus leaves cleanses the head more than anything else and takes away heat. The Messenger of Allah, blessings and peace of Allah be upon him, mentioned it with regard to washing the dead: "The fruit of the Lotus is like *Za'roor* (azarole -- a species of hawthorn). It maintains health and covers the lining of the stomach." Ibn Al-Qayyim, may Allah have Mercy upon him, added, "It is beneficial in treating diarrhea, calms yellow bile, nourishes the body and stimulates the appetite. It is digested slowly, and soup made of it is good for the stomach. It is also good for bilious



humors."

The lotus is variously known as *Zizyphus spina christi*, Holy Thorn or Christ's Thorn. It is a thorny shrub both wild and cultivated. It originates in Arabia and Yemen, and is grown in Egypt



and on the coast of the Mediterranean. It belongs to the Rhamnaceae family. The fruit or jujube has a sweet taste and a nice smell. The most important active components of it are dextrose, fructose, zizyphic acid and astringent acid. Its fruits are nourishing and act as an expectorant and laxative. They help to lower temperature and are beneficial in cases of measles and stomach ulcers. The infusion of the leaves is astringent, expels worms, counteracts diarrhea and strengthens the roots of the hair. It is also beneficial in treating asthma and other lung problems.

A poultice made from the leaves may be used to treat abscesses. Boiling the wood is beneficial in treating intestinal ulcers, bleeding, menstruation and diarrhea. The resin takes away dandruff.

(*Al-Tibb An-Nabawi* by Ibn Al-Qayyim, *Al-Tibb Min Al-Qur'an Was-Sunnah*, *Nabatat Al-'Aqaqeer Wal-Tawabil*)



## Fish

Allah, the Exalted, says:

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ لَحْمًا طَرِيًّا﴾

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish)." (Soorah An-Nahl, 16:14).

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا﴾

"And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear." (Soorah Fatir, 35:12).

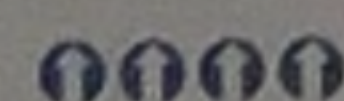


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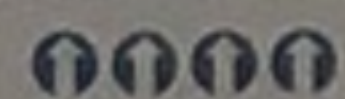


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"Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel." (Soorah Al-Ma'idah, 5:96).

It is narrated from Ibn 'Umar, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "Two dead things and two types of blood have been made permissible for us: as for the two dead things, they are fish and locusts, and as for the two types of blood, they are liver and spleen." (Saheeh, narrated by Ahmad and Ibn Majah)



It was narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said, when he was asked about the sea: "Its water is a means of purification and its dead meat is permissible." (Narrated by Al-Tirmidhi, who said it is a *saheeh Hadith*)

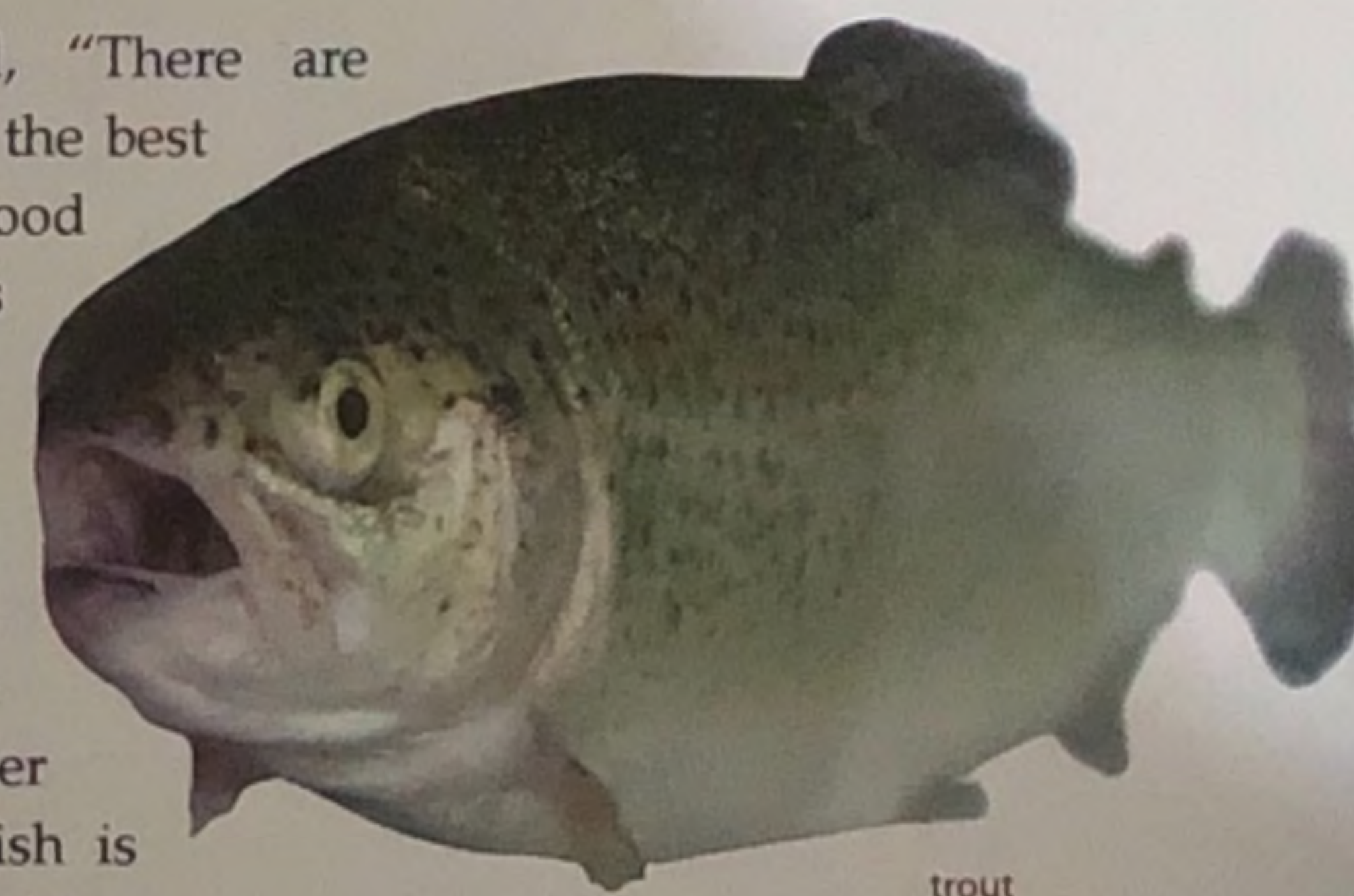
When answering questions from one of the Jewish rabbis, as was narrated by Anas, may Allah be pleased with him, the Prophet, blessings and peace of Allah be upon him, said: "The first food that will be eaten by the people of Paradise will be the caudate or extra lobe of fish liver." (Narrated by Al-Bukhari)

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Ibn Al-Qayyim said, "There are many types of fish, and the best of it is that which has a good taste and a good smell, is medium-sized and has a thin skin, and the meat is not tough or dry, it lives in freshwater and feeds on plants, not dirt. The best place for it is in a river with good water. Sea fish is also good and fine; it nourishes the body, increases sperm count and is good for hot humors."



trout

Dawood Al-Antaki says, "The best fish is the white one with yellow spots, with green spots on its back. The best type of it is carp which is known as *Al-Boori*, then the brown one, then eel."

Fish is beneficial in cases of hydrocephalus, tuberculosis, ulcers, kidney problems, pain in the back and all joints. It strengthens the libido. It is best to eat fish grilled with vinegar, garlic and mustard.

Fish is regarded as one of the foods which form the main diet for millions of people, such as the Japanese, the people of Indonesia and the Eskimos (Inuit), as it provides them with an excellent source of protein that is superior to meat. Fish protein has a high nutritional value, is easily digested and does not leave anything after it is absorbed except



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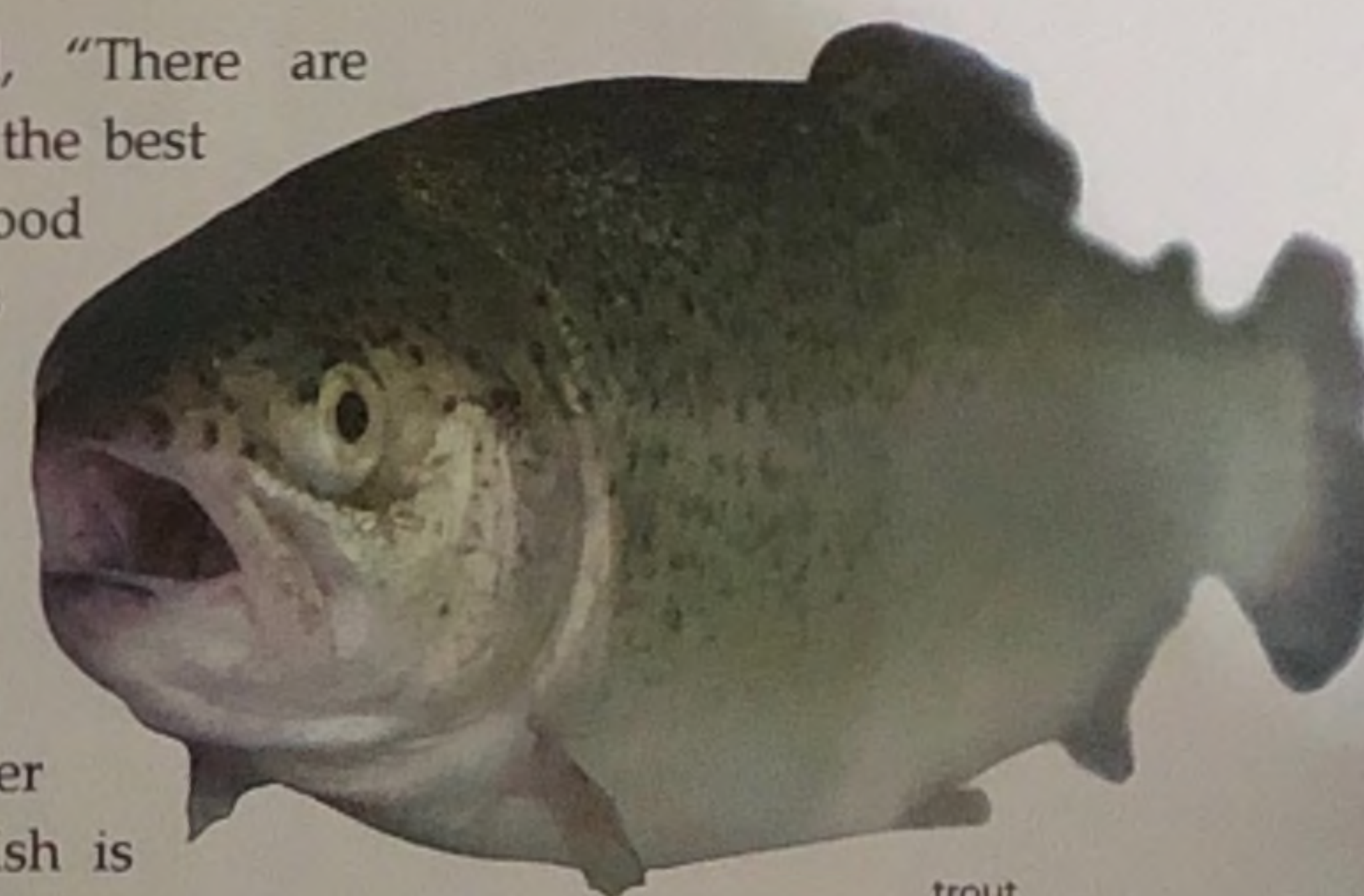
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Red caviar

a little waste. Whitefish is more easily digested than meat; hence it is regarded as good food for sick people who have problems in their digestive system. It also contains all the main sulfur peptides.

The fat that is found in fish is distinguished by its being very rich in unsaturated fatty acids, which are beneficial and not harmful, and is distinguished by its ability to lower levels of fat in the blood, which makes it beneficial in protecting against atherosclerosis and especially against coronary heart disease. Fish oil is more easily digested than the fats found in meat. The level of iodine found in it makes it easier for pancreatic juices to play their role in digestion.

The amount of fat found in fish varies according to the type and the season. Whitefish such as cod contain only one percent of their weight in fat.

Oily fish such as salmon, trout, sardines and tuna contain between 5 and 25 percent of their weight in fat. As for canned fish, sardines and tuna are regarded as oily fish that are very nutritious, and they are much better than canned meats. It should be noted that the higher the level of fat in the fish the more beneficial the fish is for the body.

The flesh of oily fish is rich in fat-soluble vitamins, especially vitamin A and D. In whitefish, these vitamins are present in the oil of

their livers and not in their flesh. The fact that fish is rich in vitamins makes it a good remedy for lack of energy in children, or they may be given fish oil. But fish is generally low in vitamin B.

Fish does not contain vitamin C at all. Fish eggs or caviar has a high nutritional value, but it is very expensive.

Fish is regarded as an excellent source of minerals, especially iodine, sodium, potassium, calcium, phosphate, chloride and sulphur, but it is low in iron.

With regard to calcium, most of it is found in the bones. The bones of cooked fish in cans provide a good source of calcium.

The fact that fish is rich in iodine is of great importance, as iodine plays a part in the function of the thyroid gland, as it is involved in the making of the hormone thyroxine.

In regions that are far from the sea, where the diet of the inhabitants is low in iodine, they are affected by enlargement of the thyroid (goitre), but iodine resolves this issue completely. Because the flesh of fish contains phosphates and basic fatty acids, eating it is very essential for the growth and nourishment of the brain. It is also good for those who have poor memories.

Fish oil is obtained by pressing fish livers which contain this oil. It is higher in vitamin A and D than regular fish oil. But it is lower in basic fatty acids. The name "pure fish oil" is given to the oil that is not subjected to chemical and other processes. This is what distinguishes







it from manufactured fish oil. Even today, we are advised only to use fish oil or cod liver oil that contains the healing factors that are lost in manufacturing.

#### Fish as a remedy

Dr. Saynor and his colleagues (R. Saynor, F. Ryan, *The Eskimo Diet*, London, 1990) studied 153 patients who had high levels of cholesterol and, in some cases, heart trouble. After treatment with fish oil lasting for two months, the levels of triglycerides fell to their normal levels and remained low as long as the patient continued to take it.

Modern studies also indicate that taking fish oil or eating meals of fatty fish leads to a reduction in clotting in the veins of the body, because that leads to reduced viscosity in the blood.

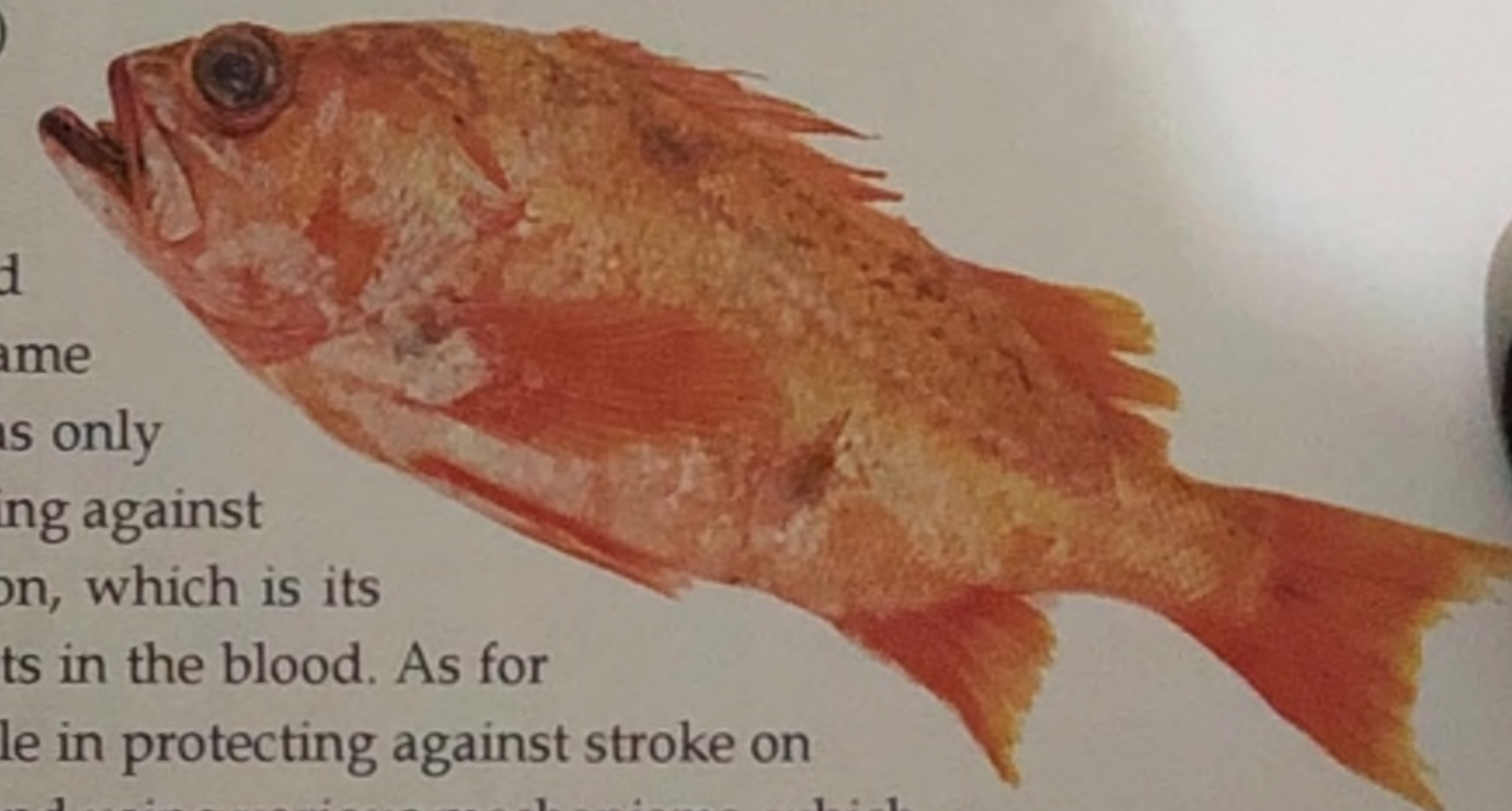
The rarity of problems in blood vessels of the heart and brain in the inhabitants of a Japanese village who rely mainly on fish as their basic diet has been proved earlier. (Kromhont, *Journal of Medical Engineering*, 1985, 312) Its inhabitants rely mainly on fish as their staple diet. The

study by Kromhont (1985) showed that rates of death due to coronary artery disease were very low in those who were used to eating fish in comparison to those who did not eat it. It became clear to them that eating 1 to 2 meals of fish a week plays an important role in protecting against myocardial infarction. Eating fish by those who are affected by myocardial infarction led to a reduction in death rates in the years following a heart attack.

Studies show low rates of atherosclerosis in Eskimos (Inuit), as they eat fish much more than others do. Rates of myocardial infarction among them and among the Japanese are also much lower than in Western societies. It has been proved that eating 30g of fish a week leads to protection against coronary artery disease, but it is essential to avoid fried or salted fish. (Leaf, Weber, *New England Journal of Medicine*, 1988, 318)

Leaf and Weber also compared the effect of aspirin and fish oil, and it became clear that aspirin has only one effect in protecting against myocardial infarction, which is its effect on the platelets in the blood. As for fish oil, it plays a role in protecting against stroke on a number of levels and using various mechanisms, which shows that it has benefits which surpass those of aspirin. (*The Lancet*, London, May 1988) Kremer also confirmed the benefits of fish oil in reducing joint pains and the number of joints that are causing pain and stiffness of joints in patients affected by arthritis. That is due to its effect on the prostaglandins which are responsible for pain and inflammation. It also helps to increase the patient's energy and ability to move.

Researchers also found an improvement in symptoms of psoriasis in a number of patients within two months of starting to take 10 capsules of fish oil daily, or the equivalent of eating a meal of oily fish. (*British Journal of Dermatology*, 1982) Researchers in Norway confirmed the





benefit of fish oil in treating atopic dermatitis, as a clear improvement was seen in symptoms after taking it for a period of 2 to 3 months. (British Journal of Dermatology, 1982, 117)

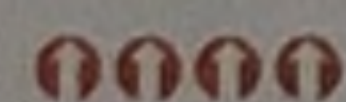
It is also an effective remedy for treating patients with migraines. For that purpose 2-4 capsules per day for a period of six weeks is sufficient. (Paediatric Journal, 1986)

In the October issue of the American *Chest* magazine, the recommendations of the scientific conference for researchers in cardiovascular disease were published, which included the following,

- The researchers recommended consuming 30 to 40 g of fish daily, or consuming two fish meals a week at least, to protect against myocardial infarction.
- Fish oil lowers the level of triglycerides in the blood.
- High or moderate doses of fish oil lead to a lowering of blood pressure in those who have high blood pressure. As for the mechanism involved, that is still unknown.

Dr. Goodright (Chest Journal, 1992) confirms that consuming a moderate amount of oily fish in two meals a week leads to a lowering in the death rate among those who suffer from myocardial infarction. Finally, recent research indicates that fish oil may reduce the incidence of pre-eclampsia. (British Journal of Obstetrics and Gynaecology, 1990, 97)

(Hassan Shamsi Pasha, *Al-Asrar Al-Tibbiyah Al-Hadithah Fil-Samak Wal-Hoot*; Sabri Al-Qabbani, *Al-Ghidha' la Ad-Dawa'*; Dr. Al-Sayyid Al-'Ajeeli, *Al-'Ijaz Al-Tibbi Fil-Qur'an*; Dr. A. Tull, Food and Nutrition)



# Chard

or White Beet



It was narrated that Umm Al-Mundhir Bint Qais Al-Ansari, may Allah be pleased with her, said: "The Messenger of Allah, blessings and peace of Allah be upon him, entered upon me, accompanied by 'Ali, may Allah be pleased with him, and 'Ali was convalescing. We had bunches of unripe dates, and the Messenger of Allah, blessings and peace of Allah be upon him, began eating from them. 'Ali, may Allah be pleased with him, wanted to eat some of them, but the



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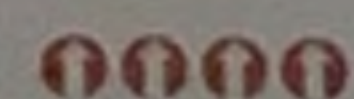
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At-Tirmidhi narrated a similar report in which it says, "she made some chard and barley for them..." and in this *Hadith* it says "it is more suitable for you."

It was narrated that Sahl Ibn Sa'd, may Allah be pleased with him, said: "We used to feel happy on Fridays. We had an old woman who would take the roots of Chard and put them in her cooking pot, and she would add grains of barley. When we had prayed, we would visit her and she would bring it to us and we would be happy on Fridays because of that. We would not eat lunch or take a siesta until after *Jumu'ah*, and by Allah there was no fat in it." (Narrated by Al-Bukhari and Muslim)

Chard or white beet is a kind of vegetable from the Chenopodiaceae family, which is grown in winter. Its leaves are wide and green, and are eaten cooked in oil or added to other foods. They are also used in the preparation of appetizers. It is rich in vitamins A and C, and in minerals, especially iron and calcium. Hence, it is recommended for those suffering from anemia. It also acts as a laxative and a diuretic; it soothes colic and prevents gas.

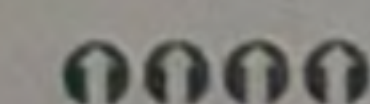
The Arab doctors knew of the benefits of chard from ancient times, and they said that the most beneficial part of it is its juice, and that it is useful in cases of facial paralysis if administered via the nose, and in cases of headache, migraine and redness of the eyes. It relieves pain in the spleen, kidney and bladder, and stomach diseases, if drunk. Its leaves are used as a compress to treat burns, and it improves the look of the hair if used with henna. If crushed it is useful as a cream for ulcerated painful wounds.



Swiss chard

An infusion of chard leaves (25 to 50 g per litre of water) may be used as a drink to treat infections of the urinary tract, constipation, hemorrhoids and skin diseases. It also acts as a tonic for the liver, especially if sweetened with honey. This infusion may also be applied as a compress used externally for hemorrhoids, ulcers, wounds and abscesses.

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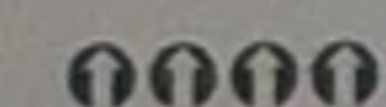
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# Senna and Dill

It was narrated from Asma' Bint 'Umais, may Allah be pleased with her, that the Messenger of Allah, blessings and peace of Allah be upon him, asked her: "What do you use as a laxative?" She said, "Spurge." He said: "It is hot and powerful." She said, "Then I used senna as a laxative", and the Prophet, blessings and peace of Allah be upon him, said: "If there were to be a cure for death in anything, it would be in senna" - meaning a laxative. (Narrated by At-Tirmidhi, Ibn Majah, Ahmad and Al-Hakim who said: a *Hadith* with a *saheeh isnad*)

There is strong corroborating evidence in the *Hadith* of the Biarans, and Al-Dhahabi agreed with that and said: It was narrated from

## SENNA AND DILL

Asma' Bint 'Umais, may Allah be pleased with her, that the Messenger of Allah, blessings and peace of Allah be upon him, entered upon her one day, and she had some spurge that she was grinding. He said: "What do you do with this?" She said, "So and so drinks it." He said: "If there is anything that wards off death or is a cure for death it is senna." (*Saheeh Hadith*)

According to a report narrated by Ruzain, the Prophet, blessings and peace of Allah be upon him, said: "You should use senna and dill, because if anything is a cure for death it is senna."

And it was narrated that

'Abdullah Ibn Haram said, "I heard the Prophet, blessings and peace of Allah be upon him, say: "You should use senna and dill, for in them there is healing from every disease except *As-sam*." It was said, "O Messenger of Allah, what is *As-sam*?" He said: "Death." (Narrated by Ibn Majah and Al-Hakim, who classed it as *saheeh*. It is a *hasan Hadith* because of its corroborating evidence.)

Anas, may Allah be pleased with him, narrated that the Prophet, blessings and peace of Allah be upon him, said: "There are three things in which there is healing for every disease except *As-sam*: Senna and dill." They said, "This senna we know, but what is dill?" He said: "If







Allah wills, He will tell you." Muhammad (one of the narrators) said, and I forgot the third. (Narrated by Al-Nasa'i and it is a *hasan Hadith*)

Senna or Cassias is a shrub which reaches a height of 2 to 3m. Its leaves have five or seven lobes. There are several varieties such as Makkan senna, Alexandrian senna (from Egypt), and in India there is *Cassias acutifolias* and *Cassias augustifolias*. The leaves are used as a stool softener and laxative.

Dr. Zaytoon states that the active substance is chrysophanic acid and some saccharides which contain anthraquinone and amidine.

H. Carni and Ahmad Muhammad Awad (article on stool softening drugs in *Al-Majallat Al-'Arabiyyah*, June 1982) mention that the substance which acts as a laxative or stool softener is sennoside which energises the glands of the digestive tract and the smooth muscles. Its most effective action takes place in the colon in small amounts.

But large quantities may cause pain in the muscles of the pelvis; hence, it should not be given to pregnant women at all. It is usually mixed with very small amounts of mandrake or belladonna to prevent

stomachache or the leaves should be washed with alcohol. Lengthy boiling reduces the laxative effect of the leaves. Mixing them with fennel or aniseed reduces the pains that may occur.

Dr. Muwaffaq Ad-Deen Al-Baghdadi says, Senna has no side-effects. It strengthens the heart and acts as a laxative, but is not too powerful. Doctors included it among the most important of medicines because of its high value in their view and many benefits. So it is included in laxative medicines, injections, medicinal powders and so on because of its gentle laxative effect.

The words of the Prophet, blessings and peace of Allah be upon him, in the *Hadith* of Asma', may Allah be pleased with her: "What do you use as a laxative?" point to a subtle and important meaning, and proof that he was well-aware of a great deal of information, because spurge is bad medicine and is too powerful a laxative, so doctors stopped using it because of the danger involved and because of its extreme laxative effect.

Al-Naseemi sums up contraindications to the use of senna in cases of infections in the stomach, intestines, appendix, colon, bladder or uterus, or when pregnant or breastfeeding. That is because its effective components may be secreted in the milk.

More recently, a number of famous drug factories in the world manufacture the best kinds of drugs from senna, such as Pursennid, which comes in the form of pills or a drink and is used to treat constipation. They also include it as a component in drugs such as Eucarbon and Agiolax.

In a random study undertaken by Carni, in which he compared the medicinal results of Agiolax, which contains senna, with three other preparations which do not contain it, he confirmed the qualitative superiority of Agiolax and that these results may be attributed to the balanced makeup of this drug. The fibre of senna which is part of the drug's ingredients, when it swells up, leads to an increase in the amount of water and its retention within the stool mass. It also does not lead to scratches or damage in the stomach and intestine, which means that it can be used for long periods.

In a study undertaken by Bass (O Bass, "Comparative Laxation



of Psyllium with and without Senna", *The American Journal of Gastroenterology*, 82, 1987), he confirmed the qualitative superiority of Agiolax as a stool softening drug for treating chronic constipation, because it contains senna as a distinct substance.

As for the amount that has a laxative effect, it is 10 to 15 leaves, crushed and the stems removed, mixed with 2g of ground fennel or aniseed, to be taken in the form of powder and followed with a drink of water, or made into a paste with 100g of honey or 100g of water and taken on an empty stomach, or soaked in 200-300g of boiled water and then drunk on an empty stomach.

As for the amount that acts as a stool softener, it is one third to one half of the amount that is used as a laxative. The residue of the soaked material may be used as a suppository on its own or after mixing it with an infusion of hibiscus.

In India, a wide-ranging study was carried out by researchers Arun Misra and Rakilomar Sinha on the effects of different types of senna or *Cassias* which grow in India.

The flowers and pith of *Cassias fistula* were used as a stool softener, the pith was used to combat worms. In cases of throat infection, the seeds and pith were used in the form of a gargle. *Cassias sufora* was used as a remedy for snakebites, and they used the leaves of *Cassias tura* to cleanse the blood, and they used its seeds as a remedy for asthma.

The researchers also carried out a lab study on the effects of senna extracts on a suspension containing the virus which affects tobacco leaves. The mixture was applied to tobacco leaves, and the results confirmed that *Cassias sasm* completely stopped the growth of the virus. *Cassias fistula* and *Cassias tura* showed weaker anti-viral results.

They also realized that the extract of the leaves in benzole and water gave the same results. As for the protein residue and the protein that was extracted from *Cassias sasm* and used in animal experiments to stop the growth of the virus, it gave superb results, reaching a level of 100 percent in some cases.

The researchers also quoted a number of reports on the effectiveness against germs of some chemical substances extracted from the senna plant, including a substance which was used as an antifungal which was

extracted from *Cassias fistula dekora*, which turned out to be glycoside flavonid and chrysophonic acid 9 intrasene. The conclusion at the present time is that the senna plant, especially *Cassias sasm*, contains a substance that kills viruses and has the characteristics of protein.

It is essential to continue the research in order to find out its effects on various viral diseases on humans in a clinical setting, in order to confirm the prophecy of the Prophet when he said: "If there is healing



limonin carvon

from death in anything, it is senna."

It is well-known that the presence of a medicine that kills viruses opens the door to hope of a remedy for viral diseases.

There are various opinions on the definition of *Sannoot* (translated above as dill), which were mentioned by Al-Kahhal 'Ali Ibn Tarkhan (in his book *Al-Ahkam Al-Nabawiyah Fil-Sina'ah Al-Tibbiyah*). These include: Honey, *ghee*, a seed like cumin, Kermani cumin (from Kerman in Persia), *Raziyanj* (aniseed or fennel), dill, dates or honey mixed with



*ghee*. This was narrated by Al-Baghdadi, who said, "The best and closest to being correct is mixing powdered senna with honey that is mixed with *ghee*, and it should be taken as such. This is better than using it on its own, because this mixture may make it a better laxative."

Dr. Al-Naseemi supports the interpretation of *Sannoot* as referring to honey or honey that is mixed with *ghee* in small amounts, especially if we want to increase its laxative effect or improve the taste of the medicine; that is done by making the honey replace part of the senna remedy that is usually prescribed.

Dawood Al-Antaki thinks that *Sannoot* refers to cumin, which may be black or yellow or white, while *Raziyanj* refers to fennel or dill, a similar plant which is smaller and has sharper edges.

Dr. Ameen Ruwaihah (*Al-Tadawi Bil-A'shab*, 1973) thinks that it is dill (*Anethum graveolens*), a herb used in cooking which is similar to sweet fennel. Its fresh leaves are eaten with salads, and its seeds after they mature are grains like lentils with brown stripes. These grains are the medicinal part that is used. They contain a volatile oil that contains active elements like Limonin Carbon.

The infusion is used as an eye-wash to treat infected and ulcerated eyes. It is drunk to ease stomach aches and to expel gas, and to ease period pains in women and stimulate milk production in nursing mothers. One to two cups of the infusion may be drunk daily. It may also be drunk in the evening as a remedy for insomnia, and used in a suppository to treat hemorrhoids. Dill should not be given to people with kidney diseases.

(Arun Misra and Rakilomar Sinha: *Al-Cassias Fil-Tibb Al-Islami wa Isti'malatuha Al-Hadithah*, research presented to the First International Conference on Islamic Medicine, Kuwait, 1981. Ameen Ruwaihah: *Al-Tadawi Bil-A'shab*, 1973. Dr. Mahmoud Nazim Al-Naseemi, *Al-Tibb An-Nabawi Wal-'Ilm Al-Hadith*. Muhammad Badr Ad-Deen Zaytoon: *Al-Tibb Al-Sha'bi Wal-Tadawi Bil-A'shab*, Damascus 1986. Al-Muwaffaq Al-Baghdadi: *Al-Tibb Min Al-Qur'an Was-Sunnah*, ed. by Dr. 'Abdul Mu'ti Ameen Al-Qal'aji, Beirut, 1988)

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## Costus

### *Al-Qust Al-Bahri and Al-Qust Al-Hindi*

The Messenger of Allah, blessings and peace of Allah be upon him, said: "The best things with which you seek medical treatment are cupping and *Al-Qust Al-Bahri*." And he said: "Do not torment your children by pressing the back of their throats, and you should use *Al-Qust*." (Narrated by Al-Bukhari and Muslim)

And the Prophet, blessings and peace of Allah be upon him, said: "Why do you squeeze your children's uvulas like this? You should use this Indian aloes wood, for in it there are seven cures, including pleurisy. It should be administered through the nose for swelling in the uvula and in the side of the mouth for pleurisy."



*Al-Qust* refers to aloes wood. Aloes wood is of two types: the first is known as *Al-Bahri* or white or sweet. The second type is known as Indian or black or bitter. The latter type is hotter than the former. This aloes wood is taken from the *Al-Qust* plant which grows to a height of 1.5m, and has leaves, a stem and roots. It grows in India, and the part that is used for medicinal purposes is the skin of the roots, which may be white or black. In Arabic, it is known as *Al-Bahri* (of the sea) because the Arabs used to bring it by sea. Whether it is called sweet or bitter has to do with its taste.



"Squeezing the back of the throat" refers to treating the throat or tonsil infections by applying pressure with the fingers.

Administering medicine through the nose means using drops.

Pleurisy: Ibn Hajar Al-'Asqalani said concerning it, "It is a hot swelling that appears in the membrane covering the ribs."

#### Understanding the narrations from a medical point of view

Aloes wood contains helicene and benzoic acid, both of which are substances that kill germs. We see the benefit of using aloes wood to treat tonsillitis and infections of the uvula and pharynx.

The fact that aloes wood contains this purifying and germ-killing substance explains the benefit of aloes wood in treating bacterial pleurisy and lung disease.

There is a medical reason for combining cupping and aloes wood, in light of the fact that aloes wood contains benzoic acid and helicene, which cleanse and kill germs. This is the role played by aloes wood in sterilizing the lancet used for cupping, which is wiped with it, and its role in sterilising the wound made with this lancet.

Combining aloes wood and cupping also involves a subtle benefit, which is protection against deformity and scarring.

Muwaffaq Ad-Deen Al-Baghdadi says in his book *Al-Tibb Min Al-Kitab Was-Sunnah*, There is a subtle reason behind the Prophet's mentioning cupping and aloes wood together, which is that if the lancet of the cupper is wiped with it, it will not leave behind on the skin any mark of the incision. This is one of the subtleties of medicine.

In forbidding squeezing of the uvula, i.e., forbidding applying pressure to the infected tonsils and throat with the fingers, there is a clear indication that the Prophet's teaching aimed to correct widespread errors in folk medicine, as not only is there no benefit in squeezing the uvula, it also causes harm. It causes severe pain to the patient and may lead to hemorrhage or cause the infection to spread to neighbouring areas.

Nevertheless, despite the passage of fourteen centuries since the Prophet, blessings and peace of Allah be upon him, forbade pressing the uvula, we find that it is still widespread in some areas. They call the uvula the daughter of the ear, and they call squeezing it or applying pressure with the fingers lifting up the daughter of the ear.



The words of the Prophet, blessings and peace of Allah be upon him: "It should be administered ... in the side of the mouth for pleurisy" refer to the manner in which the medicine should be given to the patient when it is not usually possible for him to take it with his own hand, or if he refuses to take it, as usually happens with children. If the child refuses to take the medicine, then it must be given to him forcefully, by opening his mouth and putting the medicine in one of the sides of his mouth. As for putting the medicine in the middle of his mouth, that may lead to choking.

(*Al-'Ijaz Al-Tibbi Fis-Sunnah*, Dr. Kamal Al-Maweel)

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# Aloe Vera



It was narrated from Nubayh Ibn Wahb that: 'Umar Ibn 'Ubaidullah Ibn Ma'mar had an eye infection, and he wanted to apply kohl to it, but Abaan Ibn 'Uthman told him not to do that and told him to apply aloe vera to it, and he narrated from 'Uthman Ibn 'Affan, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, did that. (Narrated by Muslim)

According to a report from 'Uthman Ibn 'Affan, may Allah be pleased with him, from the Messenger of Allah, blessings and peace of Allah be upon him, a man had a problem in his eyes when he was in *Ithram* and he said: "Apply aloe vera to them." (Narrated by Muslim)

It was narrated from Qais Ibn Rafi' Al-Qaisi that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Do you know how much healing there is in the two bitter things: Aloe vera and cress?" (Narrated by Abu Dawood in his *Maraseel* and by Al-Baihaqi, and narrated from them by Al-Suyooti in *Al-Jami' As-Sagheer*, and there is some weakness in it.)

It was narrated that Umm Salamah, may Allah be pleased with her, said: "The Messenger of Allah, blessings and peace of Allah be upon him, entered upon me when Abu Salamah died, and I had put aloe vera on my eye. He said: 'What is this, Umm Salamah?' I said, 'It is aloe vera, O Messenger of Allah; there is no perfume in it'. He said: 'It makes the face bright, so do not use it except at night, and do not apply perfume when combing your hair, or henna because it is a dye.' I said, 'What should I use when combing my hair, O Messenger of Allah?' He said: 'Use lotus leaves, cover your head with them'." (Narrated by

Al-Nasa'i and Abu Dawood. Its *isnad* includes Al-Mugheerah Ibn Al-Dahhak, who was not regarded as *Thiqah* by anyone except Ibn Hibban. It also includes two unknown female narrators.)

Al-Baghdadi said, "Aloe vera is a plant that is harvested and pressed and left to dry. The best is that which is brought from Suqatra in Yemen. It wards off the harmful side-effects of medicine if it is mixed with it, and it is beneficial in cases of swelling in the eyelid. It opens blockages in the liver and takes away jaundice, and it is very good for stomach ulcers."

Al-Kahhal Ibn Tarkhan said, "A man from Oman told me about the place where they press aloe vera in their country. The aloe vera plant is





like the green lily, but its leaves are much longer, wider and thicker. It contains a great deal of water. It is gathered and thrown in the press, then it is hit with wood until the juice flows, then this is left until it becomes thick and is exposed to the sun until it dries."

Aloe vera is a laxative; it cleanses the stomach, dries up ulcers and speeds their healing. It is also clearly beneficial for treating ulcers which occur in the testicles, private part and buttocks, if it is sprinkled on them.

Al-Hafiz Al-Dhahabi says concerning aloe vera, "It is beneficial in cases of swelling in the eye; it opens up blockages in the liver, and takes away jaundice. It is also beneficial in treating stomach ulcers if taken in powdered form."

Ibn Al-Qayyim said, "Aloe vera is very beneficial, especially the Indian type. It cleanses excess bile in the brain and optical nerve. If applied to the forehead with rose oil, it is beneficial in treating headaches, as well as ulcers in the nose and mouth. The Persian type alerts the brain, comforts the heart and removes excess bile and phlegm from the stomach, if two spoons of it are drunk with water."

Aloe vera is a long-lived plant of the lily family (Lilaceae). It is a desert plant and evergreen which is widely cultivated in the Hejaz, Abha, Yemen, Suqatra, Hadhramawt, Oman, Egypt, and semi-tropical areas in Africa, Peru, Sumatra and elsewhere.

It may be grown in any month of the year apart from January, but it is preferable to grow it at the beginning of spring and summer. The plant reaches a height of 40 to 50 cm. Its leaves are thick, fleshy, succulent and compact with serrated edges. The base of the stem is surrounded by yellow flowers.

Aloe vera is one of the most ancient plants which have been used for medicinal purposes. It was used by the Greeks from the fourth century BCE. It was also known to the ancient Yemenis and the Pharaohs, and it is mentioned in their medical prescriptions. The Arabs brought it to Europe in the Middle Ages.

The name of aloe vera is also given to the substance that is obtained by drying the juice of the leaves, which may be in the form of lumps or powder, with a greyish black or green colour and an unpleasant odour

and a very bitter taste, as in the Arabic saying "as bitter as aloe vera". It dissolves easily in alcohol of 60 percent concentration and in hot water, but it does not dissolve in ether.

There are a number of ways of preparing this juice, the simplest of which is to cut the leaves into small pieces and put them in a vessel made of tin with holes in its base, and leave it for the juice to drain out through the holes.

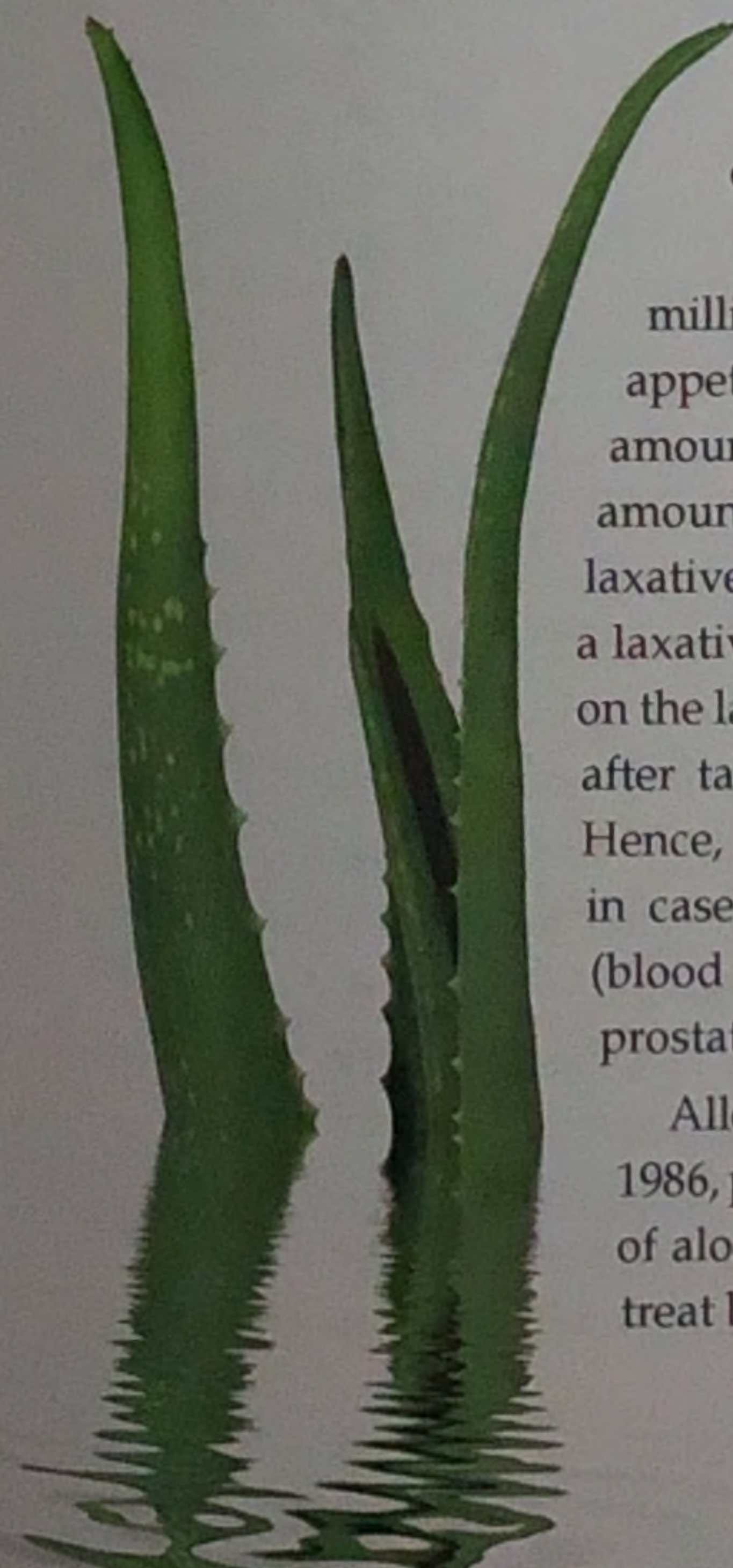
The modern way is done by pressing the leaves mechanically, after cutting them into small pieces. Then the juice is strained and placed in a kettle and heated to a temperature of 50 to 60°C for a period of several hours, and it becomes concentrated by letting hot air go through it until it is dried completely.

Aloe vera contains an effective substance which is a group of anthraquinoglycerides. The mixture is called barbaloin, which breaks down in the intestine and colon to give arabinose and aloe emedin.

Hence, this drug is not given to those who are suffering liver or bile complaints.

A small amount of aloe vera (20 to 100 milligrams) is regarded as stimulating the appetite and aiding digestion. Moderate amounts act as a laxative and expel bile. Large amounts (more than 300mg) act as a harsh laxative, regulate menses, expel water and have a laxative effect which is connected to their effect on the large intestine, which appears 8 to 10 hours after taking it. It causes swelling in the pelvis. Hence, it cannot be given to pregnant women or in cases of heavy vaginal bleeding, hematuras (blood in urine), hemorrhoids or swelling in the prostate.

Allen Natow (*Aloe Vera, Fact or Fiction*, Cutis, 1986, p. 37) mentions that there are over 300 types of aloe vera, and he describes how it is used to treat burns, insect bites, sunburn, inflammation







of the joints and constipation.

He mentions its benefits in treating abrasions and skin wounds, and he confirms that it is very beneficial in treating corneal ulcers. Natow listed the active substances in aloe vera, of which he mentioned the following.

- Bradykinase, which produces protease which breaks down the bradykinin which causes pain in the sites of skin inflammation, and also constricts the blood vessels of the skin, hence Aloe vera is included in creams for sunburn.
- Magnesium lactate: This prevents formation of histamines, which is regarded as the primary reason for itching and other skin sensitivities. This explains its effectiveness in treating insect bites.
- Substance that fights prostaglandin. Prostaglandin is the main substance which causes inflammation and pain.
- Anthraquinone: This is what causes diarrhea, and from it is extracted anthralin which is used to treat psoriasis.

Dr. Shahat Nasr stated that fresh aloe vera juice may be applied to the skin that is affected by sunburn, and it will reduce pain and speed up healing. In the cosmetics field, it moisturises the skin and softens it; hence, compounds of aloe vera glycoside are included in cosmetics preparations and moisturisers, especially creams, soaps and

shampoos.

We may understand the miraculous nature of the Prophet's words to Umm Salamah, may Allah be pleased with her, when she put aloe vera on her face and he said to her: "It makes the face look bright", so it makes it look fresh and radiant.

Abu Zaid also said that which proves that emodin had the effect of slowing down the growth of some skin tumors.

Books of folk medicine state that aloe vera strengthens the libido; protects against poison; expel worms; is beneficial in treating diseases of the eye, bronchitis and retention of urine; and its juice may be applied to the scalp to make the hair grow long and prevent it falling out, and to treat dandruff and ringworm. Russian doctors have used Aloe vera for decades. Mashofsky has written about a number of medicines derived from Aloe vera, including the following.

- Aloe extract that is prepared for use in injections. It is a watery extract from the small leaves of aloe vera. It is a thin, clear liquid which is light yellow in color or even reddish, and has a bitter taste. It is produced in small vessels, 1 mm in size, to be injected under the skin daily (between 1 and 4ml); for children under the age of five (0.2 to 0.3 ml) and for children over the age of five (0.5ml). This series of treatment may be repeated if necessary after three months. It gives good results in treating a number of eye diseases (myopia; inflammation of the retina, eyelid, conjunctiva, cornea and iris; and in treating opacity of the vitreous humor). It is also beneficial in treating duodenal ulcers and asthma. Here the miraculous nature of the Prophet's words becomes clear, when he said to the man who complained about an ailment in his eyes: "Apply aloe vera to them." This injection should not be given to people with cardiovascular problems, those whose blood pressure is too high, pregnant women after the seventh month or those who have inflammation of the kidney.
- Aloe liniment, which is made from the juice of aloe vera leaves (78g), castor oil (11g), eucalyptus oil (0.1g) and emulgator (11g). The liniment is cream-colored, with the texture of thick cream.



It is to be applied to burns and to protect against and treat skin problems resulting from sunburn.

- Aloe juice, which consists of the juice of the leaves (80ml) ethyl alcohol (20 to 95 percent), hydrochloride butanol (0.5ml). It is an opaque liquid with a light orange colour and a bitter taste, which becomes darker when exposed to light and air. It may be poured or sprinkled on ulcerated wounds, burns and inflammatory skin conditions. There are recent studies referred to by Dr. Muhammad Al-Zawahiri (in a lecture given by him entitled "Aloe Vera and its Medicinal Value", which he gave in the Conference of Arab Dermatologists which was held in Damascus in 1992 and published in *Majallat Al-Jild* which is published by the Syrian Association of Dermatologists in issue No. 2, 1993), including the study by Flag, 1959, on the benefits of aloe vera for treating ulcers caused by sunburn, and the study of Blits and his colleagues in 1963 on treating stomach ulcers with aloe vera, and the study of Riner and Gjestad in 1968 on the cosmetic uses of aloe vera. Al-Zawahiri spoke of the field study in which he tested the use of aloe vera gel to treat a number of stubborn skin conditions.

The gel is formed from the inside of the leaves of the aloe vera plant, and is extracted by cutting the fresh, fleshy leaves at the base and leaving them for two days so that the bitter juice may flow out, then the leaf is opened and the gel is taken from the inside, then it is rubbed together and mixed, then strained and a preservative is added to it, and it may be left in the fridge so that it can be used for a whole month. It is applied in this manner, like a cream, without adding anything to it or diluting it. The gel contains carbohydrates, astringents, fats, steroids, unsaturated components, organic acids, and minerals such as chloride, sulphur, iron, copper, sodium and potassium. It is sticky, shiny, and colorless, with a distinct smell. It is acidic and turns crimson when exposed to air. Three patients with chronic skin ulcers were treated, which in one case was accompanied by eczema and discoloration around the site of the problem, or the onset of gout. The Aloe vera gel is applied directly to the ulcers two or three times a day, after cleaning them with a cleansing

solution. The ulcers were long-term, having lasted for anything between five and 15 years. They were infected, deep and had not responded to any known treatment. They also noticed an improvement in the blood vessels in the area from the first weeks of applying this remedy, which was known from the appearance of grainy tissue with a pinkish colour.

It was also noted that the gel allowed integration of the eroded tissue, which then fell off, leading to the disappearance of the offensive odor and to the growth of grainy tissue at the bottom of the ulcer.

After that, epithelialisation (growth of epithelial tissue) was noted on the sides, which advanced slowly toward the ulcer area, which was an indication of the effectiveness of the drug and which led within several weeks to the gradual decrease of the surface area of the ulcers and then to healing.

The reason for the effectiveness of the aloe vera gel in healing the ulcers is attributed to one of the many viscous sugars which are found in high concentrations in it.

The remedy was successfully applied to 3 patients affected by a kind of seborrhoea alopecia, which was accompanied by widespread falling out of the hair and oiliness of the scalp. It became apparent that





the gel has a drying effect on the excess oil, followed by stimulation of hair growth. It may be understood that it has an astringent effect on the oil-secreting glands, thereby reducing the flow of oil through the sebaceous glands

In cases of acne, aloe vera gel led to drying of the skin and reducing excess oil, and led to a reduction of the problem within a month of treatment.

Applying it in cases of ringworm or *Alopecas areata* led to regrowth of the hair and to complete healing within a few weeks. It was tested on 10 patients affected by hair loss due to various diseases, and it led to encouraging initial results.

Based on this, Al-Zawahiri thinks that aloe vera gel is a safe drug with no side-effects, which may be applied like a lotion, 2 to 3 times a day, as an important ointment for treating skin ulcers and especially corneal ulcers.

It may also be used to dry up oil in cases of seborrhea, skin infections and acne. It is also an effective remedy which limits hair loss and helps the hair to grow back.

### Conclusion

A few years ago, in 1986, a professor at the University of New York published an important medical article in the *Journal of American Dermatology* on the topic of aloe vera, in which he said:

The word is derived from an Arabic root, namely the word *Uluwwah* which refers to a bitter and shiny substance. Aloe vera has been used for many years to treat burns, insect bites, acne, sunburn and joint inflammation. It is also used as a laxative.

From clinical studies it has become apparent that aloe vera has a role to play in treating skin inflammation resulting from sunburn, corneal ulcers and leg ulcers. This article stated that aloe vera contains four active substances, namely:

- Bradykinase, which is a substance that acts as a vasoconstrictor; when the blood vessels contract, this reduces swelling and redness that occur in the site of inflammation. This explains why aloe vera is included in some compounds that are used to



treat sunburn.

- Magnesium lactate. This is a substance which prevents the formation of histamines, which are regarded as one of the most important causes of itching in the skin. Thus aloe vera reduces itching and inflammation, and this explains its effectiveness in treating insect bites.
- Anti-prostaglandins. This substance reduces pain and inflammation. The best example of that is Aspirin.
- After more than 1,400 years, modern science has confirmed to the world that what the Messenger of Allah, blessings and peace of Allah be upon him, prescribed to his Companions was the right medicine. This man who complained of an inflammation in his eye when he was in *Ihram* was complaining of pain and swelling. There was no aspirin at that time and there were no painkillers as we know them today. But Allah guided His Messenger, blessings and peace of Allah be upon him, to treat him by applying aloe vera to the inflamed eye in order to reduce the pain and take away sickness. There is another point to be noted here, which is that aloe vera is effective in protecting against sunburn. Hence the eyes of this pilgrim in *Ihram* were affected because the intense heat, and sunburn increases pain



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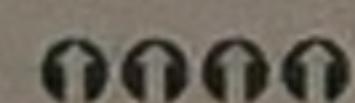
and swelling in the skin, but aloe vera is cooling and safe for the inflamed eye and the burned skin; it takes away the pain and eases it by the leave of its Creator.

- Anthraquinone. This substance has a local irritating effect on the digestive system, which explains the laxative properties of aloe vera. This substance is also the effective element found in Anthralin which is used to treat psoriasis.

Studies have also shown that it has a moisturizing and softening effect on the skin, as it retains moisture in that place, thus moisturising and softening it. Nowadays we find in the markets creams, powders, soaps and other cosmetic preparations which all contain aloe vera in their components.

Rheumatic arthritis is a very painful condition which leads to deformities in the joints as well as severe stiffness. The *Journal of the American Union of Podiatrists* published in 1985 research in which aloe vera was used topically on the inflamed joints in mice. The study showed that this remedy was able to reduce the inflammation in 88 percent of cases.

Al-Shahat Nasr Abu Zaid: *An-Nabat Wal-A'shab Al-Tibbiyah*. Dr. Muhammad 'Ali Al-Barr: *Hashiyah 'Ala Kitab Al-Tibb An-Nabawi* by 'Abdul Malik Habeeb Al-Andalusi, Damascus, 1993. Al-Muwaffaq Al-Baghdadi: *Al-Tibb Min Al-Qur'an Was-Sunnah*. Ibn Al-Qayyim: *Al-Tibb An-Nabawi*. Al-Dhahabi: *Al-Tibb An-Nabawi*. Hassan Shamsi Pasha: *Qabasat Min Al-Tibb An-Nabawi*, 1993. Dr. Muhammad Al-Zawahiri, article entitled "Al-Sabr wa Qeematuhu Al-'Ilajiyyah (Aloe Vera and its Medicinal Value)", *Majallat Al-Jild*, issue No. 9, Damascus 1993. Al-Kahhal Ibn Tarkhan: *Al-Ahkaam An-Nabawiyah Fil-Sina'ah Al-Tibbiyah*. Dr. Mashkofsky, *Al-Mawad Ad-Dawa'iyyah*, (in Russian), Moscow 1972. Group of professors from the King Saud University in Riyadh: *An-Nabatat As-Sa'oodiyah Al-Musta'malah Fil-Tibb Al-Sha'bi*, published by the Department of Scientific Research. *Qabasat Min Al-Tibb An-Nabawi*.



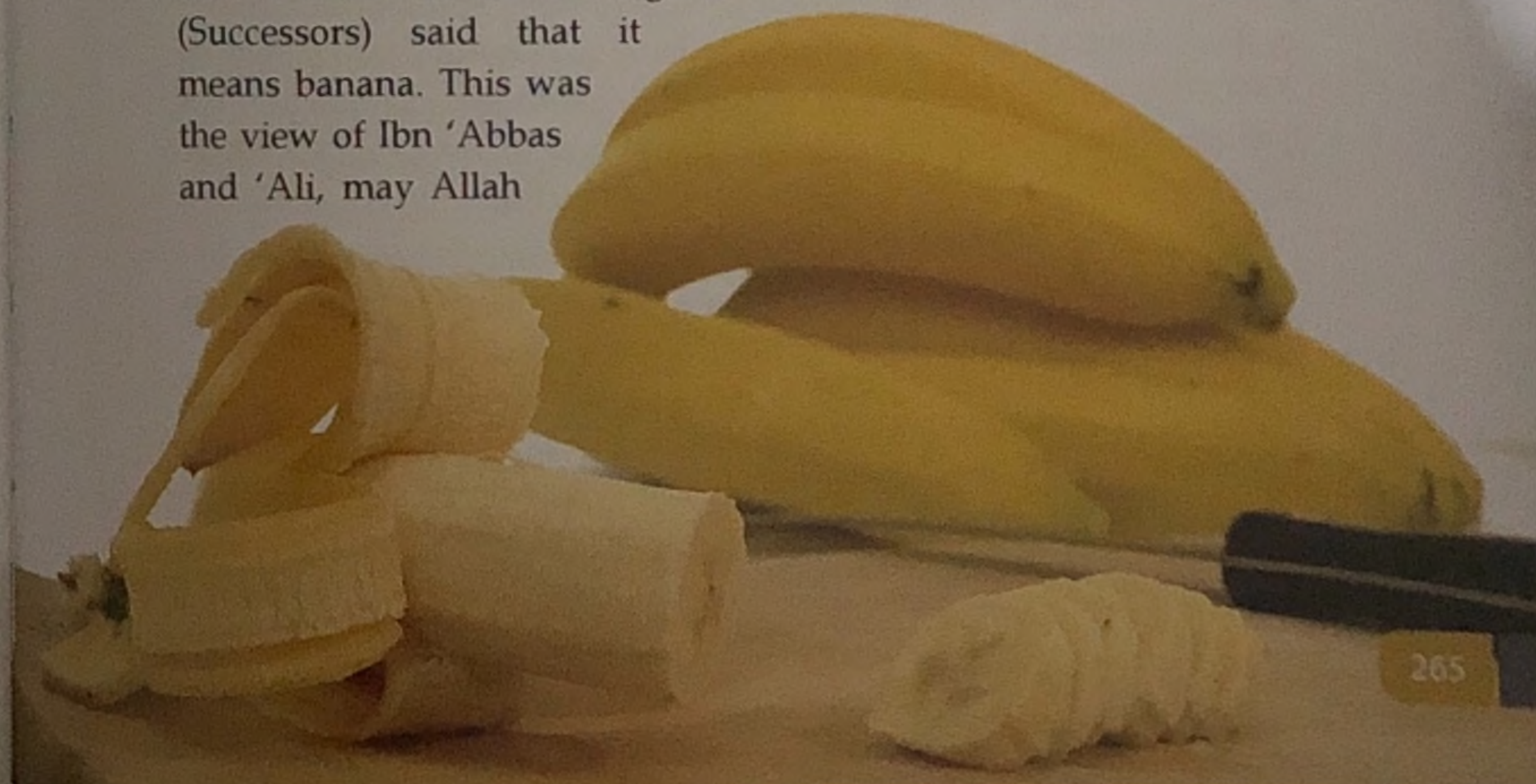
# Banana

The banana is one of the fruits of Paradise which Allah, the Exalted, has promised to His believing slaves. Allah says:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلِّ تَمْدُودٍ ﴿٣٠﴾﴾

"And those on the Right Hand — how (fortunate) will be those on the Right Hand? (They will be) among thornless lote trees, And among Talh (banana trees) with fruits piled one above another, And in shade long-extended." (Soorah Al-Waqi'ah, 56:27-30)

Al-Tabari said, "The phrase "among thornless lote trees" means among trees loaded with fruits which have no thorns." Qatadah said, "It was narrated from Ibn 'Abbas, may Allah be pleased with them, that it meant loaded with fruits, and from 'Ikrimah, may Allah be pleased with him, it was narrated that it means that they have no thorns. "Talh (banana trees) with fruits piled one above another". Al-Mu'ammam Ibn Al-Muthanna said, "To the Arabs this is a large tree with a lot of thorns, but the commentators among the *Sahabah* (Companions) and *Tabi'een* (Successors) said that it means banana. This was the view of Ibn 'Abbas and 'Ali, may Allah





be pleased with them, and was narrated from Mujahid, 'Ata' Qusamah and Qatadah. The people of Yemen call the banana *Talh*."

Ibn Katheer narrated that Abu Sa'eed Al-Khudri, may Allah be pleased with him, said that this verse refers to the banana, and the people of Yemen call banana *Talh*.

The Arabic word for banana is *Mawz*, which comes from the Indian word *mooza* (*Musa paradisica*). The Arabs likened its fruits to fingers



(*banan*). When cultivation of bananas was transferred to Spain, and then to Europe, they called it banana. It is an herbaceous tree which grows to a height between 3 and 6m. It belongs to the Monocotyledonous, and is of the Musaceae genus. It has been known to mankind for more than 2000 years and it is believed to originate in the Indian subcontinent or Malaya, from which it was taken to Persia and to Africa, from where the Portuguese took it to many parts of the world.

It is believed that the Chinese have long used an extract of the root of the banana tree as a medicine to treat measles, headaches and jaundice. The *Hakims* or traditional doctors in India also used it.

The naturalist Pliny (79 BCE) pointed out the qualities of the banana and it was known as the food of philosophers. It was also regarded as the preferred fruit among the Assyrians.

Even though the banana comes at the top of the world's menu as

an excellent fruit, for some people it is regarded as the main source of nutrition, as in the Antilles, the Philippines, the coasts of Central America and Central Africa, for whom it is a staple like wheat.

Although it is eaten raw as a fruit, it may also be cooked, and a type of jelly can be made from it. A flour may be made from the dried slices, and in chemical terms the flour is close to rice flour. In France, a bread is made from it which is mixed with sugar and scented, and people take it with them to eat while travelling.

Banana is rich in carbohydrates which give the body energy and heat. They are composed of starch, which is found in the unripe banana. Hence, this kind is difficult to digest and is not very sweet. As the banana ripens, a large part of its starch turns into sugar, so it becomes easier to digest and has a better taste. The high level of sugars is not found in any other fruit, as it reaches as high as 24 percent of its weight. The rest of it is composed of water (70 to 78 percent), protein (0.34 to 1.2 percent), fats (0.4 to 0.9 percent), and cellulose fiber (0.5 to 1 percent). It also contains traces of starch and astringent.

Each hundred grams of banana gives the same amount of calories as 100g of meat, in addition to its effect in strengthening and renewing the tissues because of the vitamins and minerals that it contains.

Bananas contain a good level of vitamin C; hence, it counteracts the disease of scurvy, offers good protection against flu and bronchitis, and has a strengthening effect and counteracts exhaustion.

It also contains a number of B vitamins, especially B1, B2, B6 and B12; hence, it is useful in dealing with inflammation of the nerves and in cases of anemia, convulsions and arthritis. It contains a high level of vitamin A, 300 international units per 100 grams, which helps with growth and strengthens eyesight.

Minerals are found in abundance in bananas, which enable it to supply the body with most of what it needs of these minerals. Bananas are rich in potassium (40 mg per hundred grams), but they are low in sodium and free of cholesterol, hence they may be used to lower high blood pressure, to reduce the burden on the kidneys and to protect against atherosclerosis. They contain a considerable amount of calcium, iron and copper, and a good ratio of phosphates, which is called the "smart mineral" and which helps those who are engaged in mental and intellectual work. It also contains fluoride which protects the teeth



from decay. And it contains pectin which helps to fight diarrhea.

Dr. Labier, head of a medical laboratory in Paris, says, "The nutritional value of bananas is high. The fresh banana contains the same nutrients in the same amount as meat. The very ripe banana contains double these amounts. Although the banana is regarded as an excellent food, it is a mistake to regard it as a complete food; it is essential to add other foods to bananas which contain fats, such as milk, which is regarded as complementary to the banana."

Bananas may be regarded as a food and a remedy for those who are suffering from exhaustion and weakness, and for those with heart, kidney and liver diseases; in fact bananas are the ideal food for them. Bananas are not suitable for those with diabetes or obesity, because of their high sugar levels. Because they are low in fiber, we advise those who are affected by constipation not to eat a lot of them.

Digestion and absorption of bananas, and, hence, benefiting from them, cannot be completed without two conditions being met, namely that they should be fully ripe and they should be chewed well. Thus we may avoid problems and poor digestion which may result if they are unripe, especially in those with weak stomachs or unsound digestive systems. We can crush or smash the banana until it is like a dough or paste in order to give it to these people and to small children so that they can benefit properly from it.

Ripe bananas are an excellent remedy for those with severe digestive problems, especially children and those with inflammation of the large intestine or chronic digestive problems, those affected by celiac disease or sprue, the causes of which are still unknown and which leads to total weakness and physical collapse. Bananas are the best remedy and are safe and give healing. They contain the necessary effective elements for treating this serious disease.

Bananas contain an alkaline substance which prevents fermentation in the stomach. This alkaline substance is regarded as a healing remedy for cases of acidity (acidosis) in chronic digestive problems, as it regulates this acidity and raises the pH to alkaline levels in the blood also. This is indicated by a change in the chemical composition of the urine from acid to alkaline.

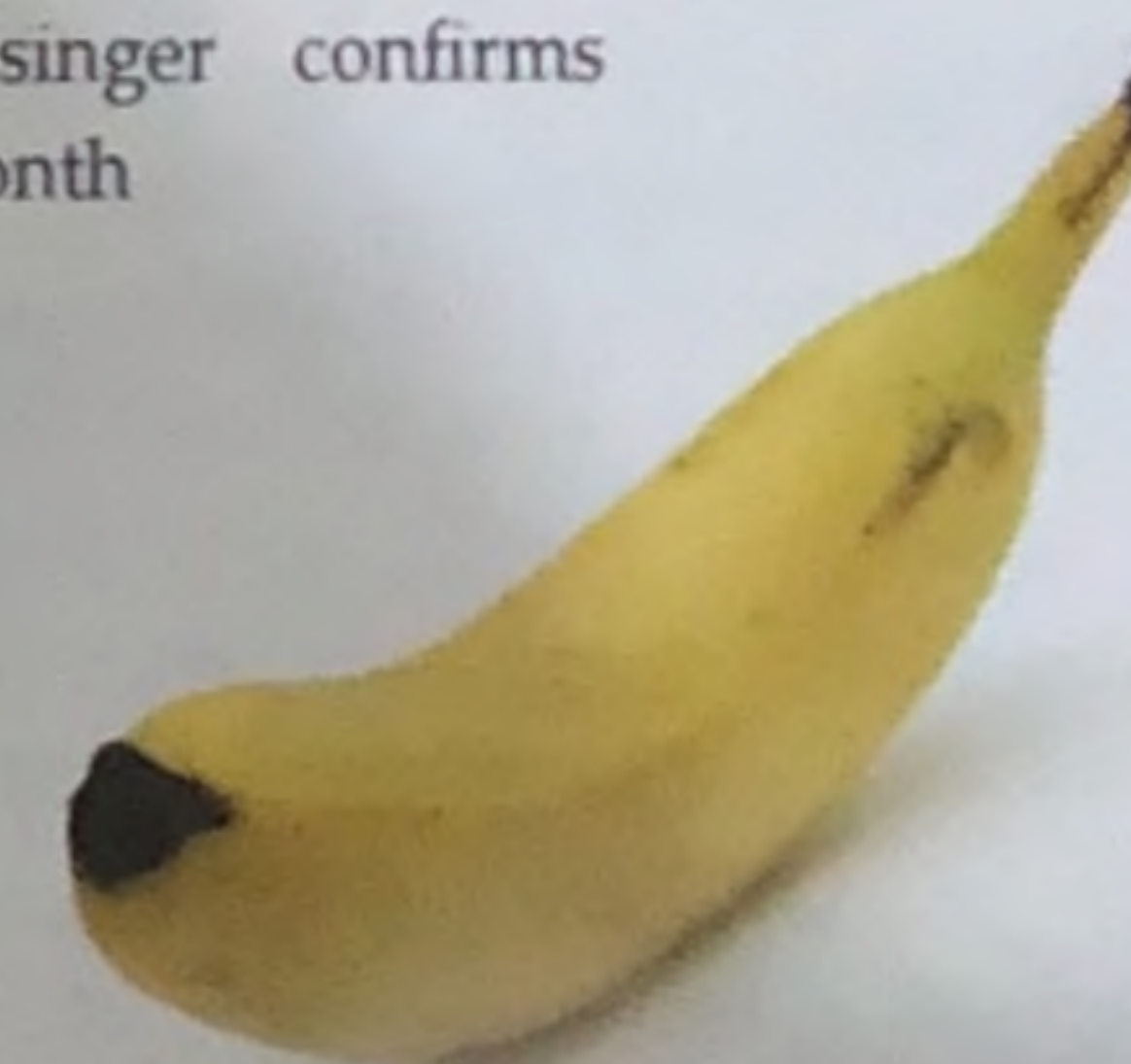
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The nutritional expert Sheila Kissinger confirms that pregnant women in the last month of pregnancy often suffer from heartburn accompanied by vomiting. She has proved that bananas are a healing remedy for pregnant women in this situation.

Since bananas are easy to carry and contain fructose, extra alkaline substances and vitamins, if eaten alongside milk, they are regarded as excellent nutrition during convalescence from severe illness and fevers, and in cases of malnutrition, and for pregnant women, breastfeeding mothers, athletes, those who do hard physical work, and the elderly, especially those whose appetites are weak.

Recent research (from *Qamoos Al-Ghidha' Wal-Tadaawi Bil-Nabaat* by Ahmad Qudamah, 1982) has shown that there are hormones in bananas which help to regulate the nervous system. Eating bananas regularly keeps children psychologically balanced and healthy.

Our Islamic heritage did not neglect the value of bananas as a remedy. Ibn Al-Qayyim, may Allah have mercy upon him, said concerning the banana, "It is hot and moist, and the best type is the ripe and sweet one. It is beneficial in cases of tightness in the chest and lungs, coughing, and kidney and bladder problems; it acts as diuretic, increases the sperm, stimulates the libido, acts as a laxative and increases yellow





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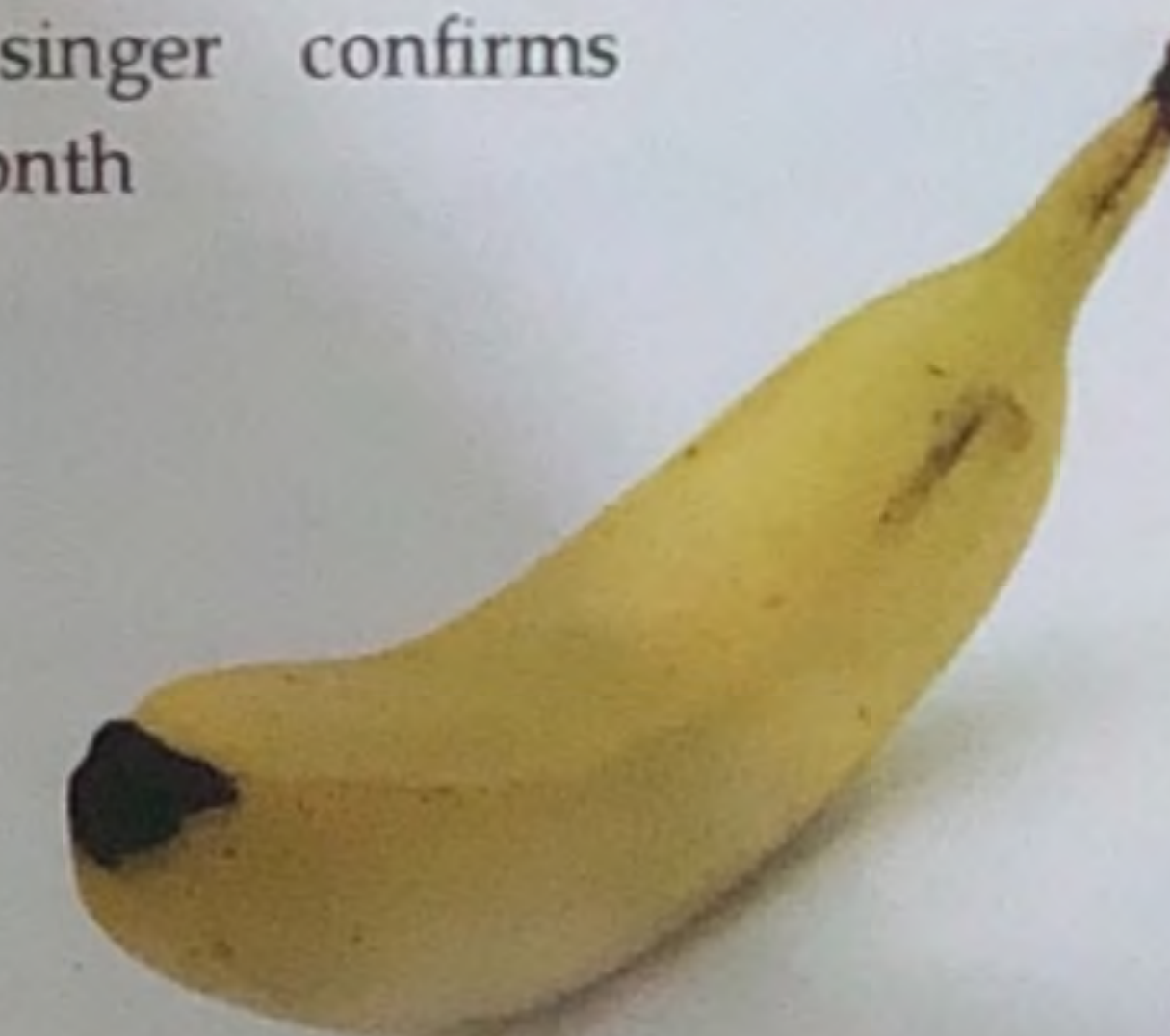
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bile and mucus."

Ibn Al-Baytar says of bananas, "They are beneficial in treating coughs and chest pains and lack of blood; they also increase weight. They are good for the chest and kidney, act as a diuretic, increase mucus and yellow bile, increase libido and increase sperm."

#### Bananas and old age

The hormone melatonin caused a great deal of controversy when it was suggested as an anti-ageing remedy and a means of preserving vitality and youthfulness for a longer life. A scientific study showed that the banana is the fruit to rely on as an alternative to medicine, as the banana is distinguished by its high levels of this hormone.

An Egyptian researcher in the University of Al-Mansoorah, Dr. Mahmoud Darwish, told *Al-Sharq Al-Awsat* newspaper, "Bananas are rich not only in melatonin, which regulates the essence of health and youthfulness, but ripe bananas are also regarded as a rich source of nutrients and easily absorbed sugars. Hence this fruit gives energy and vitality, and may be relied upon in diets aimed at supporting vitality and physical agility."

He confirmed that the characteristics of the banana allow it to be like this because it contains vitamin B2, which is essential for the

release of energy in the cells of the body from fats, carbohydrates and protein. It is also essential for the absorption of iron and the building of hemoglobin. In addition to that, vitamin B2 has many health benefits for the skin and eye sight.

Doctors say that bananas were called the food of the philosophers by the ancients, because they were an essential food for the scholars and philosophers of ancient India. He confirms that there is nothing like the carbohydrate found in bananas in any other fruit. What is unique about the carbohydrate in bananas is that it cannot be stored in the body.

Eating a lot of bananas does not lead to any increase in weight, and on that basis there appeared diet plans which include bananas as an essential element in any plan aimed at maintaining body weight and protecting agility and clarity of mind. This indicates that these characteristics of bananas have no equal in any other food apart from potatoes, and the only difference is that the banana is a fruit and the potato is a vegetable that grows in the ground.

Dr Mahmoud Darwish lists other medicinal benefits of bananas, It is the only fruit that may be eaten raw by patients with stomach ulcers. It also helps to lower blood pressure, and the banana is able to perform this function because it contains a high level of potassium accompanied by a small amount of sodium. The banana also counteracts acidity, because it contains a high level of alkaline minerals which adjusts the acidity of the stomach. Moreover, eating bananas is important in cases of malnourishment and lack of vitamins, when bananas are eaten continually within a specific diet program. The biochemical components of bananas include 24 percent carbohydrate, 2 percent protein, 0.4 percent fat, 0.5 percent fibre and 57 percent water.

With regard to vitamins, bananas contain 430 international units of vitamin A, 0.09 mg of vitamin B1, 0.06 mg of vitamin B2, 10 mg of vitamin C, as well as 420 mg of potassium, 8 mg of calcium, 31 mg of manganese, 0.64 mg of magnesium and 28 mg of phosphates, in addition to a number of acids that are important for the body.

#### Medicinal benefits of bananas

Bananas are regarded as one of the most important fruits eaten by





humans, because of their many benefits. These include:

- Anti aging
- They gave the body energy
- They give the body vitamins A and B
- They are rich in minerals
- They help to reduce blood pressure
- They help the brain to grow
- They help to fight stomach ulcers

(Jami' Al-Bayan 'an Tafseer Aayat Al-Qur'an; Tafseer Aayat Al-Qur'an Al-'Azeem; Ayman 'Izzat Al-Tabba', Al-Murshid Ila Tababat Al-A'shab; Muhammad Kamal 'Abdul 'Azeez, Al-At'imah Al-Qur'aniyah; Sabri Al-Qabbani, Al-Ghidha' La Ad-Dawa'; Ahmad Qudamah, Qamoos Al-Ghidha' Wal-Tadawi Bil-Nabat; Ibn Al-Qayyim Al-Jawziyyah, Al-Tibb An-Nabawi; Ibn Al-Jawzi, Zad Al-Maseer fi 'Ilm Al-Tafseer; Majallat As-Sharq Al-Awsat)



## Fruit first

In the Holy Qur'an, Allah, the Exalted, says in Soorah Al-Waqi'ah, mentioning fruit first:

﴿وَفَكَهُنَّ مِمَّا يَشْتَهُونَ ۝ وَلَحْمَ طَيْرٍ مِمَّا يَشْتَهُونَ﴾

"And with fruit that they may choose. And with the flesh of fowls that they desire." (Soorah Al-Waqi'ah, 56:20,21).

It also says in Soorah At-Toor:

﴿وَأَمْدَدْنَاهُمْ بِفَكَهٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ﴾

"And We shall provide them with fruit and meat such as they desire." (Soorah At-Toor, 52:22)

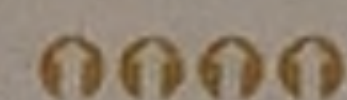




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The Messenger of Allah, blessings and peace of Allah be upon him, said: "When one of you breaks his fast, let him break his fast with dates, for they are a blessing." (Narrated by Ahmad and Al-Tirmidhi; it has corroborating evidence, which is that the Prophet, blessings and peace of Allah be upon him, did this thing.)

It should be noted that eating fruit before the meal offers good health benefits, because fruit contains simple sugars which are easily digested and quickly absorbed, so the intestines absorb these sugars within a short period, which is estimated as minutes, and they nourish the body and cause the symptoms of hunger and lack of sugar in the body to

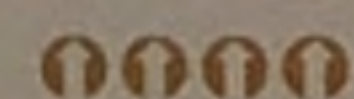
disappear, whereas the one who fills his stomach with various kinds of food straight away needs nearly 3 hours for the intestine to absorb the sugar in his food, and these symptoms of hunger stay with him for longer.

In addition to being easily digested and absorbed, simple sugars are a basic source of energy for the various cells of the body.

Among these cells which benefit quickly from simple sugars are the cells on the walls of the intestine and the intestinal villi, which quickly become active when the sugars in fruit reach them and they become ready to do their job of absorbing different types of food eaten by that person after fruit in the best possible manner.

This may be the reason why fruit is mentioned before meat in the verses of the Holy Qur'an and in the *Hadith*.

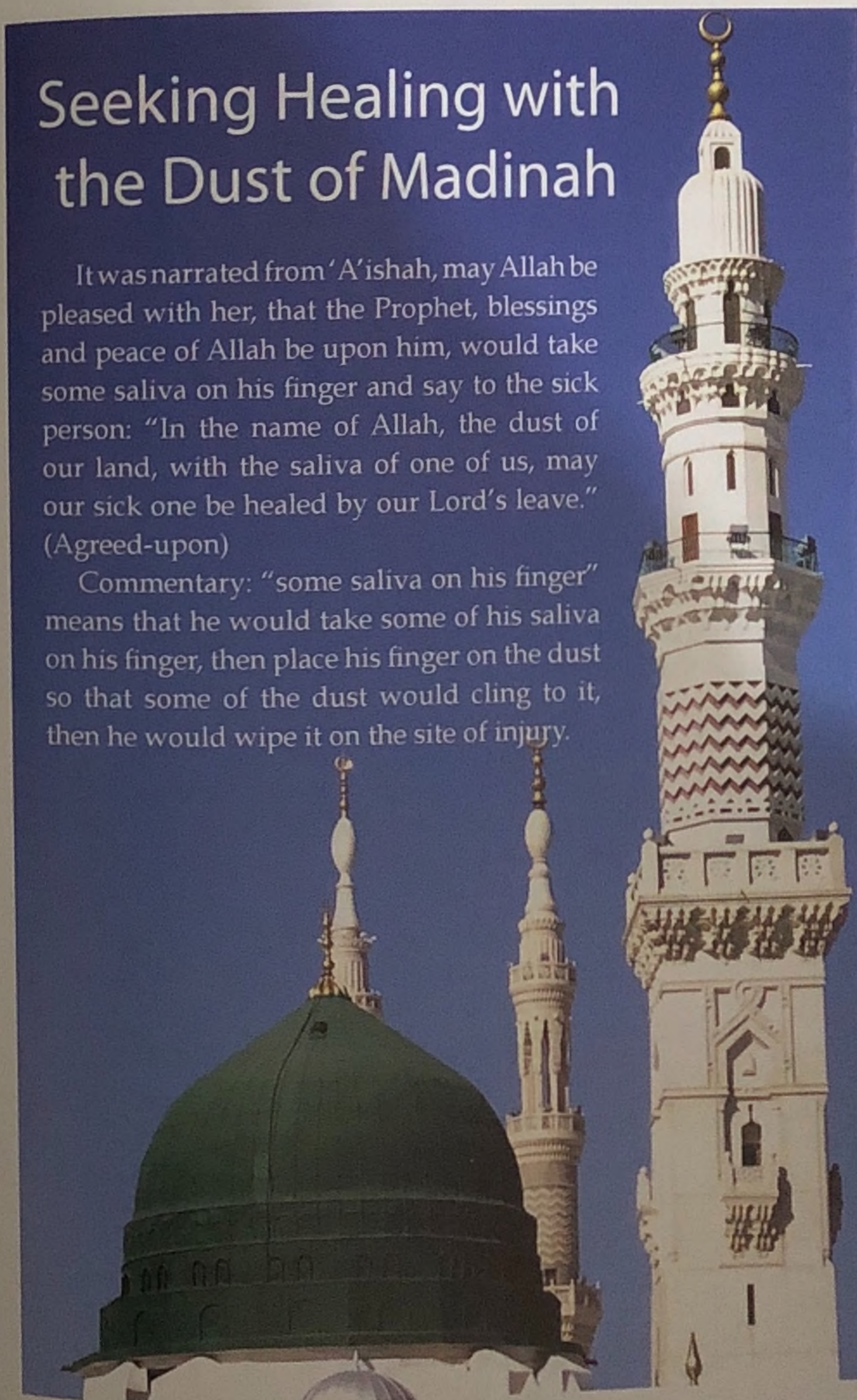
(*Ma'a Al-Tibb Fil-Qur'an Al-Kareem*, by Dr. 'Abdul Hameed Diyab and Dr. Ahmad Qarqooz)



## Seeking Healing with the Dust of Madinah

It was narrated from 'A'ishah, may Allah be pleased with her, that the Prophet, blessings and peace of Allah be upon him, would take some saliva on his finger and say to the sick person: "In the name of Allah, the dust of our land, with the saliva of one of us, may our sick one be healed by our Lord's leave." (Agreed-upon)

Commentary: "some saliva on his finger" means that he would take some of his saliva on his finger, then place his finger on the dust so that some of the dust would cling to it, then he would wipe it on the site of injury.





"The dust of our land" means this is the dust of our land. "With the saliva of one of us" -- this indicates that he would spit when reciting *Ruqyah*. An-Nawawi, may Allah have Mercy upon him, said, "What the *Hadith* means is that he took some of his own saliva on his forefinger, then he placed it on the dust so that some of it would cling to it, then he wiped the site of pain or injury, saying the words mentioned while wiping. "May ... be healed" in the passive voice, means: we say these words or we do this action so that our sick one may be healed. The phrase "by our Lord's leave" is connected to the words "may... be healed."

Ibn Al-Qayyim, may Allah have mercy upon him, said, "This is an easy remedy, and it is a gentle remedy which may be used for ulcers and fresh wounds, especially when no other medicine is available, because this is available in every land. It is known that the nature of pure dust or soil is dry and cold; it dries up moisture of wounds which would not naturally heal easily, especially in hot countries and in people with hot humors. Ulcers and wounds are usually followed by hot humors, so there is a combination of the heat of the land and of the humor and of the wound. But the nature of pure dust or soil is cold and dry, colder than all medicines. So the coolness of the dust counteracts the heat of sickness, especially if the dust or soil has been washed and dried."

The meaning of the *Hadith* of 'A'ishah, may Allah be pleased with her, is that one should take some of his own saliva on his forefinger, then place it on the dust so that some of it will stick to it, then wipe it on the

wound and say these words, because of what is in them of the blessing of mentioning the name of Allah, Most High, and delegating the matter to Him and putting one's trust in Him. So the two ways of treatment are combined and strengthen one another. Is the meaning of his words "the dust of our land" all land or the land of Madinah in particular? There are two views. Undoubtedly there is some dust that has special properties which are beneficial in treating many diseases and healing severe types.

Galen said, "In Alexandria I saw many people with ailments of the spleen and hydrocephalus using the mud of Egypt and applying it to their calves, thighs, arms, backs and ribs, and they clearly benefited from that."

And he said, "In a similar way this application may be used for infected, flaccid and soft tumors." And he said, "I know some people whose bodies became flaccid because of a great deal of bleeding from their backsides, and they benefited from this clay, and other people were healed by it from chronic pain which was very strong in some parts of their bodies, and they were healed and it went away completely."

The author of the book, who is a Christian, said, "The strength of the clay that is brought from Kaboos, which is an island, is the power to cleanse and wash and cause ulcers to heal."

If this is the case with these soils, then what do you think of the best soil on the face of the earth, the most blessed soil, which was mixed with the saliva of the Messenger of Allah, blessings and peace of Allah be upon him, and along with that it was accompanied by the name of his Lord and the matter was delegated to Him? (*'Awn Al-Ma'bood*)



## A Glance is a Poisoned Arrow

Undoubtedly the coming century or the present century will be the century of Islam -- if Allah, the Almighty, wills -- and that is only because modern medicine is discovering every day a new fact that was mentioned in Islam many centuries before.

Dr. Muhammad Jameel Al-Habbal says, there is a *Hadith* narrated from the Prophet, blessings and peace of Allah be upon him, telling us that he said: "A glance is one of the poisoned arrows of Iblees; whoever avoids it for fear of Me, I will compensate him with faith the sweetness of which he will find in his heart." (Narrated by Al-Tabarani and Al-Hakim from the *Hadith* of Hudhaifah; it is a *Hadith* in which there is some weakness)

This *Hadith* means that a forbidden glance is one of the poisoned arrows of Satan. We researched in detail the meaning of this *Hadith* for five years or more, and we found that this glance, which we take very lightly or carelessly, may lead to numerous diseases, such as acne, *al-nathoor al-sha'ri* and so on.

Undoubtedly there is an important connection between this and the Islamic command to women for observe *Hijab*.

Researcher Husain Al-Rashidi says, "We have reached this conclusion after lengthy experience, meaning that I have been researching this topic for more than 20 to 25 years."

But now the research which proves it scientifically is the research that we have carried out and only two of these diseases are proved scientifically to affect man because of this poisoned glance, and they are *al-nathoor al-sha'ri* and acne.

(Interview with them by the Al-Jazeera satellite channel)



## The Face

### is the Mirror of the Heart

The Holy Qur'an states that when bad things happen to a person and he feels sorrow, his face darkens. That appears in the Verse:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!" (Soorah An-Nahl, 16:58).

That also happens when he feels regret and sorrow, as the Verse says:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

"And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief!" (Soorah Al-Zukhruf, 43:17).

This refers to an important fact, which is that the face is the mirror of the heart and that a person may know his companion's state merely by looking at his face. This is stated clearly in the verse:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ تَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْتُمْ بِشَرِّ مِنْ ذَلِكَُمُ النَّارِ وَعَذَابُ اللَّهِ الَّذِي كَفَرُوا وَيَسَّرَ الْمَصِيرُ﴾

"And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: 'Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised



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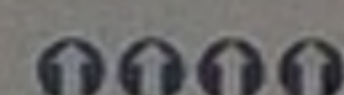
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"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!" (Soorah An-Nahl, 16:58).

That also happens when he feels regret and sorrow, as the Verse says:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

"And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief!" (Soorah Al-Zukhruf, 43:17).

This refers to an important fact, which is that the face is the mirror of the heart and that a person may know his companion's state merely by looking at his face. This is stated clearly in the verse:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ تَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ قَوْلِ الْكَافِرِ الْأَعْمَىٰ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسْنَ الْأَمِيرُ﴾

"And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: 'Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised



to those who disbelieved, and worst indeed is that destination'!" (Soorah Al-Hajj, 22:72).

Similarly, Allah, the Exalted, says:

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾

"The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)." (Soorah Al-Fat'h 48:29).

The extent of the scientific miracle in these Verses was not known until science advanced and medical and psychological research determined that the face is indeed the mirror of the heart, as the Holy Qur'an stated hundreds of years before.

Dr. Gaylord Hauser says, "Your face is your messenger to the world, and from that people can discern your condition. Indeed if you look in a mirror, you can discern your condition precisely and ask your face about what it needs. These black circles that appear under the eyes clearly indicate that a person needs nourishment and to purify the air in which he lives. So he is in need of nourishment and air. As for these wrinkles which clearly show what has happened to the person with the passage of time, they are signs of how the owner of the face has lived his life."

Modern medicine states that the face has 55 muscles which are used involuntarily or without being aware of them to express emotions and reactions. But these muscles are surrounded by nerves which connect them to the brain, and via the brain these muscles are connected to all parts of the body. Thus there is reflected in the face everything that crosses your mind or that you feel in any part of your body. Pain first shows clearly on the face, as do comfort and happiness. The place where they clearly appear is the face.

Every habit, good or bad, leaves a deep mark on the face. Hence, the face is the only part of the human body which exposes a person and tells of his state. There is no other part of the body from which a person's state can be read. Indeed, scientists say that it is possible to read a person's character and attitude in the wrinkles of his face. Stubborn and strong-willed people do not turn back from their goals and they usually purse their lips, which becomes ingrained in their

features even when they are not intending to be stubborn.

Early wrinkles around the eyes are due to a lot of laughing and smiling.

Deep wrinkles or lines between the eyes are indicative of frowning and pessimism.

Speakers and others like lawyers and actors develop lines on the cheeks which run down to the chin.

Typists, tailors and those whose work requires them to tilt their heads develop lines on their necks, which usually form under the chin.

Dr. Alexis Carrell, the Nobel Prize winner in medicine and surgery, says, "The shape of the face depends on the state of the muscles which move beneath the fat under the skin. The state of these muscles depends on the state of our thoughts. In fact each person can give his face the expression he wants, but our face cannot keep this mask all the time, and our face gradually takes on a shape in accordance with the way we are feeling. As we grow older, the face becomes entirely in accordance with a person's feelings, desires and hopes."

The face also expresses things that are deeper than mere feelings. A man can read in it in addition to a person's moral attitude, smartness, wishes, emotions and his most hidden habits his physical make up and vulnerability to physical and psychological diseases. In fact the shape of the skeleton, muscles, fat, skin and hair of the body depends on nourishment of the tissues, and nourishment of the tissues is controlled by the makeup of the internal environment, in other words the activity of the glands and digestive system. Based on that, the appearance of the body tells us of the state of the faculties, and the face is like a summary of the state of the entire body. It reflects the functioning of the thyroid gland, the stomach, the intestines and the nervous system at the same time, and it shows the individual's potential to develop diseases. Thus we see that science has reached the conclusion that was stated in the Qur'an approximately 1400 years ago.

#### Siesta

Taking a siesta is a part of the *Sunnah* of the Prophet, blessings and peace of Allah be upon him. The siesta is a short nap in the middle of the day. Modern scientific research has demonstrated the importance of



the siesta in attaining complete relaxation of the body.

The effect of the siesta is not limited to guaranteeing complete relaxation during the day only; rather its effect goes beyond that and it helps with sleep during the night.

Researchers say that relaxing for a while during the day is regarded as one of the most important reasons for complete relaxation and peaceful sleep when going to bed at night.

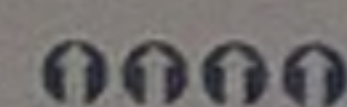
It is worth mentioning that insomnia is regarded in and of itself as strong or severe exhaustion. Hence the *Sunnah* of taking a short nap during the day may be followed as a remedy to not being able to sleep at night.

In addition to that, the *Sunnah* does not require us to sleep during the day; rather it requires a nap and relaxation only. This is exactly what is required for proper relaxation according to the most recent scientific research.

Among the views of the ancients that have come down to us, it was said that kings prefer to sleep on their backs, and the rich prefer to sleep on their stomachs, but the wise man is the one who sleeps on his side.

We would like to point out the position adopted by the Messenger, blessings and peace of Allah be upon him, when he slept, in which he was followed by the believing Muslims. Muhammad, blessings and peace of Allah be upon him, habitually slept on his right side, with his legs slightly bent and his right hand under his right cheek, turning his face towards the Holy Ka'bah (in the direction of the *Qiblah*). This is similar to the position of the fetus.

Among the scientific information that is currently available about studies on sleep positions, we find that the foetal position is the position adopted by a person who is psychologically balanced. It is also the best position for relaxation from both a psychological and physical point of view. Remaining in this position helps the body to relax properly.



## Prohibition on Eating and Drinking while Standing

It was narrated from Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, "Rebuked people for drinking while standing." (Narrated by Muslim)

It was narrated from Anas and Qatadah, may Allah be pleased with them, that the Prophet, blessings and peace of Allah be upon him, forbade a man to drink while standing. Qatadah said: "We said, 'What about eating?' He said: That is worse and more evil." (Narrated by Muslim and Al-Tirmidhi)

It was narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "No one of you should drink while standing; whoever forgets, let him make himself vomit." (Narrated by Muslim)



### Medicinal miracle

Dr. 'Abdur Razzaq Al-Kilani says, "Drinking and eating food while sitting down is more healthy, more appropriate and more enjoyable, because what the person eats and drinks runs down the stomach walls gently."

As for drinking while standing, it leads to the liquid falling harshly into the pit of the stomach, and striking it forcefully. If this happens repeatedly, with the passage of time it leads to the stomach relaxing and dropping, and the indigestion that follows.

The Prophet, blessings and peace of Allah be upon him, only drank while standing for a compelling reason that prevented him from sitting down, such as regular crowding in the holy places, and that was not his habit or custom. Eating while walking is also not healthy at all and was not known among the Arabs and Muslims.

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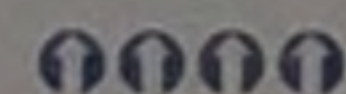
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and this sense of balance in his nervous system is intensely active, so as to have control of all the muscles of the body, so that he can keep his balance and remain standing upright, which is a precise operation in which the nervous system and muscles take part at the same time, which means that the person is not able to attain a physical state of ease or a comfortable position, which is one of the most important requirements when eating and drinking. This comfortable position is attained when sitting, so that the nervous system and muscles are in a comfortable and relaxed state, and the senses are more alert and the digestive system is more receptive to food and drink and can metabolise them properly.

Dr. Al-Rawi confirms that consuming food and drink while standing may lead to a strong nervous reaction in the endings of the vagus nerve which extends through the lining of the stomach, and if this reaction occurs in a severe and sudden manner, it may lead to vagal inhibition, which will strike a final blow to the heart, which stops thus causing unconsciousness or sudden death.



Persisting in the habit of eating and drinking while standing is regarded as a serious danger to the walls of the stomach which may possibly lead to stomach ulcers, as radiologists have noted that stomach ulcers increase in regions that are exposed to the impact of mouthfuls of food and sips of water, whereby 90 percent of ulcers result from that habit.

The balance while standing is accomplished by means of muscle spasms in the esophagus which prevents food passing easily to the stomach. In some cases causes severe pain which affects the function of the digestive system, thus causing the person to lose enjoyment of food and drink.

(Dr. 'Abdur Razzaq Al-Kilani: *Al-Haqa'iq Al-Tibbiyah Fil-Islam*. Dr. Ibrahim Al-Rawi: *Istisharat Tibbiyah fi Daw' Al-Islam Wal-Hadarah*, 1967 issue. *Rawai' Al-Tibb Al-Islami*, Vol. 4, Dr. Muhammad Nazar)

## Lying on One's Right Side

It was narrated from Al-Bara' Ibn 'Azib, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "When you go to bed, do *Wudhoo*' as for prayer, then lie down on your right side, then say: 'O Allah, I have turned my face toward You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent.' Make these your last words. Then if you die that night, you will have died in a state of *Fitrah*."

But when a person lies down in bed, it may be on his stomach or on his back or on one of his two sides, right or left. Which is the best position for the faculties of the body to function?



If a person sleeps on his stomach, as Dr. Zafir Al-'Attar says, "After a while he feels some constriction in breathing, because all the weight of his spine is preventing the chest from expanding and contracting when breathing in and out. This position also inevitably leads to bending of the cervical vertebrae and to contact of the genitals with the bed, which may prompt engaging in the secret habit. It also results in breathing problems which tire the heart and brain."

An Australian researcher noted a threefold rise in sudden deaths among infants when they sleep on their stomachs, compared to those who sleep on either of their sides.

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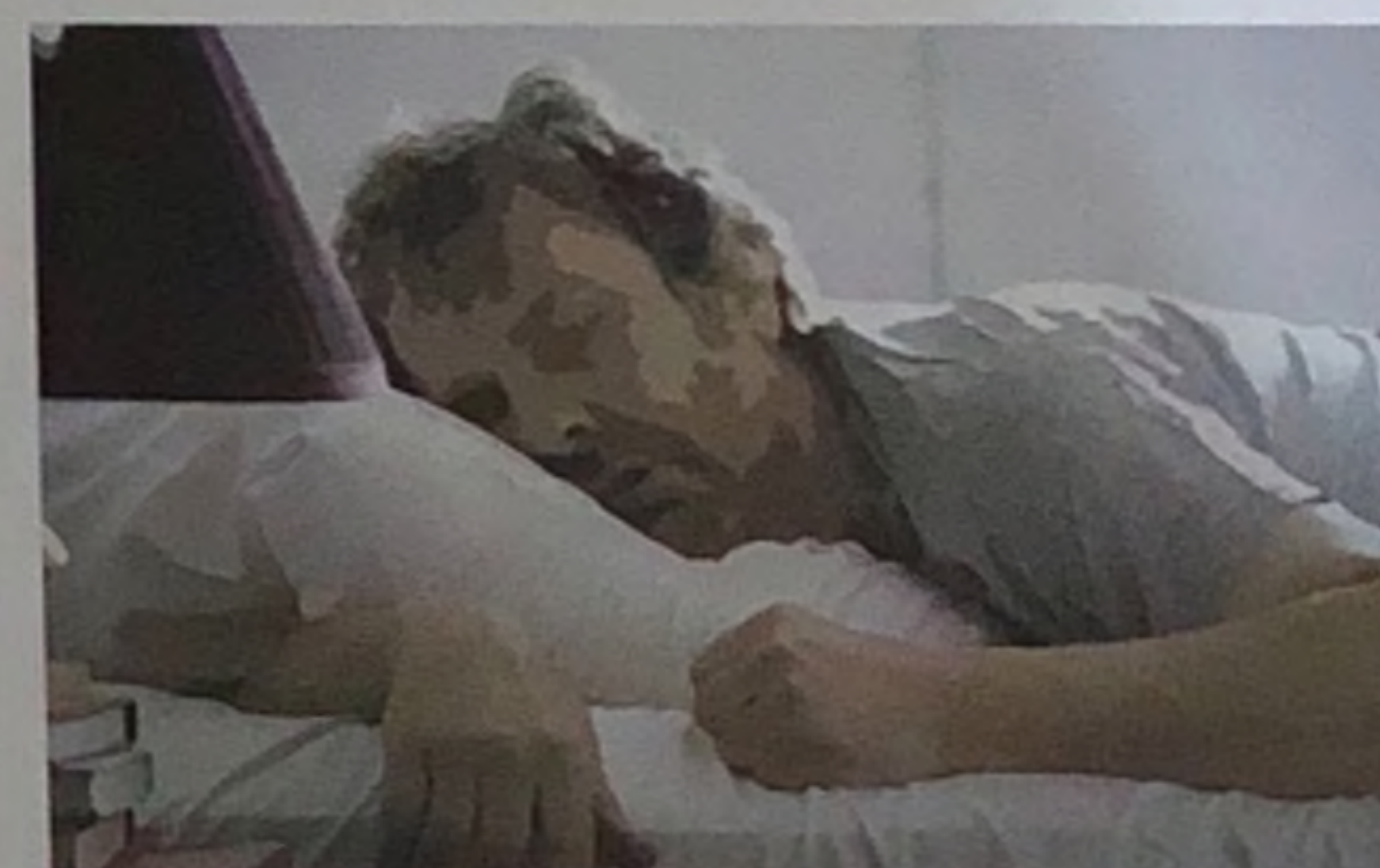
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Abu Umamah, may Allah be pleased with him, said, the Prophet, blessings and peace of Allah be upon him, passed by a man who was sleeping in the mosque, lying on his front. He touched him with his foot and said: "Sit up, for this is a hellish way of sleeping." (Narrated by Ibn Majah; there is some weakness in it)

As for sleeping on the back, as Dr. Al-Attar says that it causes mouth breathing, because when a person sleeps on his back, the mouth opens because the lower jaw is relaxed.

But it is the nose that is equipped for breathing, because it contains hair and mucus which purify the air that is coming in, and because it has abundant blood vessels that warm the air.

Breathing from the mouth exposes a person to frequent bouts of cold and flu in winter, besides causing dryness of the gums and infection caused by dryness, which may lead to swelling of the gums.

In this position also, the lower jaw and epiglottis are exposed to the risk of blockage of the airflow, which leads to snoring. The person who breathes through his mouth wakes up with his tongue covered with an abnormal white layer as well as halitosis (bad breath). This position is not good for the spinal column because it is not straight and there are bends in the neck and lumbar regions. In infants it leads to flattening of the head, if it is done for an extended period of time.

As for sleeping on the left side, it is not acceptable either, because in that case the heart is put under pressure from the right lung, which is larger than the left and this affects its function and reduces its activity, especially in those who are obese. A full stomach also puts pressure on it, so the pressure increases on the heart and liver which is the

heaviest organ and which is not fixed in place, rather it is suspended by ligaments and it is located on the right side, so it puts pressure on both the heart and the stomach which delays emptying of the latter.

Experiments have proved that passage of food from the stomach to the intestines occurs within a period that is between 2.5 and 4.5 hours if the sleeper is lying on his right side, but it takes as long as 5 to 8 hours if he is lying on his left side.

Sleeping on the right side is the correct position, because the left lung is smaller than the right, so the heart has less weight to carry, the liver will be settled and stable, not hanging, and the stomach will be sitting above it comfortably. As we have seen, this makes it easier for the food in it to empty out after being digested.

Sleeping on the right side is also regarded as the best posture from the point of view of health, since it facilitates the function of the bronchi of the left lung, which quickly expels its mucus secretions. This was reported by Dr. Al-Rawi, who added, "The reason for the expansion of the bronchi in the left lung, and not the right, is because the bronchi of the right lung lean at a slight angle from the bottom to the top, which makes it easy for it to expel its secretions through the cilia. But the bronchi of the left lung are perpendicular, which makes it difficult for it to expel upwards the secretions which accumulate in the lower lung, which leads to an expansion of the bronchi. One of the symptoms of that is having a lot of phlegm in the morning, and this disease may develop, leading to bad consequences, such as abscesses in the lung and kidney problems. One of the most modern treatments for these patients is to make them sleep on their right sides."

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## Waking Up at Dawn With the Morning Breeze

Allah, the Exalted, says:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

"Verily, the recitation of the Qur'an in the early hours of dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (Soorah Al-Isra, 17:78).

The Qur'an encourages us to sleep early and to wake up at dawn. It was narrated that the Prophet, blessings and peace of Allah be upon him, said: "My Ummah has been blessed in its early mornings." (Al-Tabarani in *Al-Awsat*; saheeh)

## WAKING UP AT DAWN

And he said:

"Two Rak'ahs of Fajr are better than this world and everything in it."  
(Muslim)

In order to achieve that, the Prophet, blessings and peace of Allah be upon him, disliked sleeping before '*Isha*' and talking after it. Al-Bukhari and Muslim narrated from Abu Barzah that the Messenger of Allah, blessings and peace of Allah be upon him, disliked sleeping before '*Isha*' and talking after it.

This implies that it is not encouraged to engage in visits after '*Isha*' except in cases of necessity, and not to stay up late unless it is to chat with one's wife, honor a guest or seek knowledge. And Allah knows best.

The health benefits that a person gains by waking up at dawn are many and include the following:

- There is more ozone (O<sub>3</sub>) in the air at dawn, and it gradually drops until it diminishes at sunrise. This gas has a beneficial effect on the nervous system and energises one for mental and physical work, so that he can reach his mental and physical peak in the early morning. When he inhales the beautiful dawn breeze, he feels a kind of delight and pleasure that has no equal in any other hour of the night or day.
- When the sun rises, its rays are closer to red colour, and it is well known that this colour has the effect of stimulating nerves and motivating people to wake up and start moving. The ratio of ultraviolet rays is also at its greatest at sunrise, and these rays stimulate the skin to produce vitamin D.
- Waking up early stops long sleep, and it has been proved that the person who sleeps long hours non-stop is exposed to the risk of heart disease, especially atherosclerosis which paves the way for angina attacks, because sleep is no more than complete stillness, and if it lasts for a long time it leads to fatty residue collecting on the walls of the coronary arteries. Perhaps protection against one of the factors that lead to cardiovascular disease is one of the benefits obtained by the believers who wake up in the depths of the night in order to draw closer to their Creator by means of



supplication and prayer.

Allah, the Exalted, says:

﴿وَالَّذِينَ يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾

"And those who spend the night in worship of their Lord, prostrate and standing." (Soorah Al-Furqan, 25:64)

And Allah says in Soorah Al-Muzzammil, encouraging us to pray Tahajjud:

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا﴾

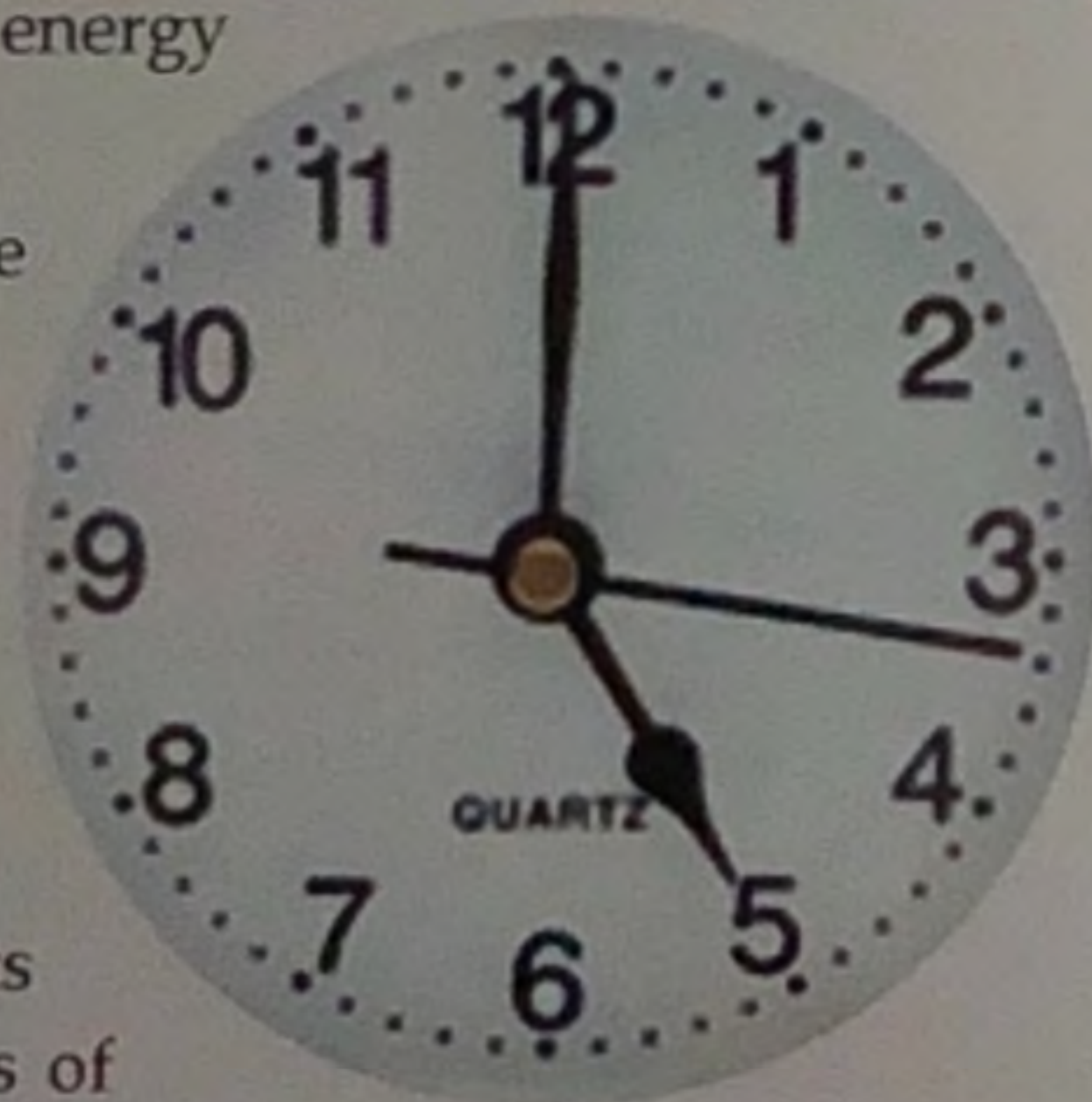
"Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allah)" (Soorah Al-Muzzammil, 73:6)

Rising by night refers to getting up after sleeping.

- It has been proved scientifically that the highest rate of cortisone in the blood occurs at the time of dawn, when it reaches a level between 7 and 22 µg per hundred milliliters of plasma. It is well-known that cortisone is the magic substance that provides the faculties of the body with the energy they need.

If we add these benefits to those which we described when speaking of prayer and *Wudhoo'*, we will find that the Muslim who is committed to the teachings of the Qur'an is indeed a unique person, as he wakes up early and starts a new day in a serious and energetic manner. He starts his daily activities in the early hours of the day, when his mental, psychological and physical potentials are at their highest level, which leads to increased productivity.

If we imagine this commitment taken to a society-wide level, then



Muslim society would become a unique and distinct society in which the most important distinguishing characteristic is that life is breathed into it from dawn.

In a *saheeh* narration related by Al-Bukhari and Muslim from Abu Hurairah, may Allah be pleased with him, it says that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The *Shaitan* ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: 'You have a long night ahead, so sleep.' If he wakes up and remembers Allah, one knot is undone. If he does *Wudhoo'*, two knots are undone. If he prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy."

Perhaps we do not need any scientific evidence to prove the *Hadith* of the Messenger of Allah, blessings and peace be upon him, and it is sufficient evidence for us to ask two men, one of whom gets up early and prays *Fajr*, and the other sleeps until after sunrise, how the one who prays *Fajr* feels energetic and happy all day long, whereas the other one will be the exact opposite of that.

(Research by Dr. Ibrahim Al-Rawi in *Majallat Al-Hadarah*, issues No. 6 and 10)

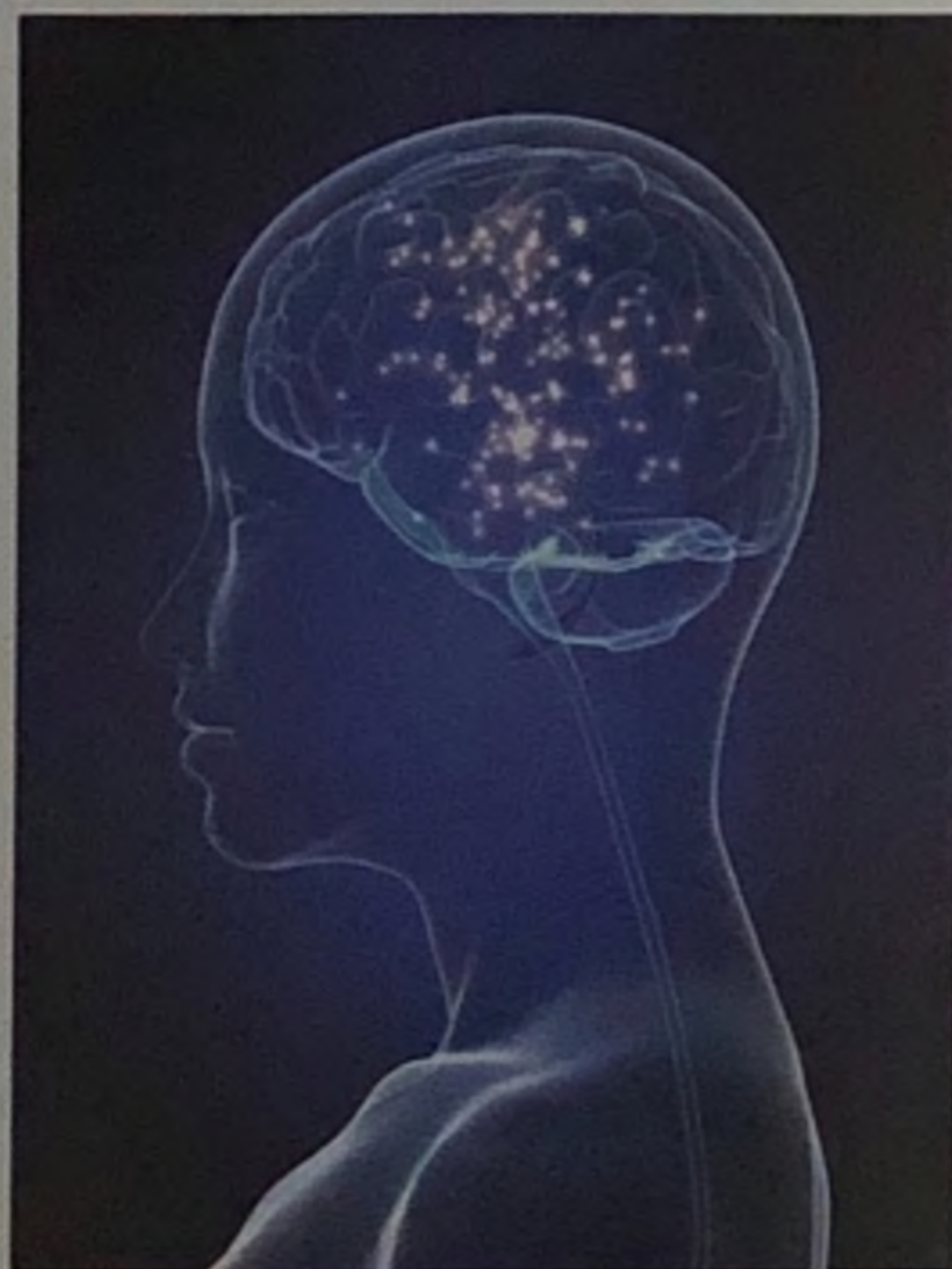
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## A Substance Secreted by the Brain which Stops Pain

Scientists have discovered a narcotic substance in the human brain which is automatically released if the sensation of pain reaches an unbearable level and puts a stop to the sensation of pain. This is by the mercy of Allah, the Exalted. They have also discovered that there are gatekeepers throughout the nervous system which prevent the message of pain from reaching the brain, and these gatekeepers are controlled by psychological factors.

There are many cases which have been narrated in Islamic history which show how the Companions seemed impervious to pain. How a Companion had his right arm cut off, so he held the flag in his left. Then his left arm was cut off, so he held it between the stumps of his arms. Where was the pain? This is what scientists have discovered recently. They said: There are gatekeepers at the entry point of the pain pathway and the nerve pathway that runs from the nerve endings to the spinal cord, and then to the hypothalamus and to the thalamus. This is the pain pathway. If these pathways are blocked, it prevents the pain message from reaching the brain. These gateways are controlled by psychological factors, such as trust in Allah and certainty of victory. Moreover, if the pain is unbearable, the brain secretes narcotic substances which cancel out the sensation of pain.



Hence when a person has high ambitions and noble aims, and is persistent in his efforts, he does not care about the pain which could, in ordinary cases, befall a man, because faith gives great strength.

The Caliph of the Muslims, Abu Bakr As-Siddiq, may Allah be pleased with him, sent the commander of his army, Khalid Ibn Al-Waleed, may Allah be pleased with him, to a battle in the East. Khalid asked him for reinforcements. The number of the enemy was 130,000, and the Believers were approximately 30,000. Khalid, may Allah be pleased with him, was expecting 50,000 or 30,000 additional troops. However, there came to him one man, whose name was Al-Qa'qa' Ibn 'Amr, may Allah be pleased with him, and he had a letter with him. Khalid, may Allah be pleased with him, said to him, "Where are the reinforcements?" He said, "I am the reinforcement." He said, "You?" Then he opened the letter, in which it said, "From As-Siddiq to Khalid: O Khalid, I have sent to you one man. By Allah besides whom there is no other god, an army in which there is Al-Qa'qa' Ibn 'Amr will never be defeated."

Victory in that crucial battle came at the hands of Al-Qa'qa' because one man with faith is like a thousand, and a thousand men without faith are like nothing. This is mercy from Allah, may He be Glorified and Exalted, whereby the brain secretes a substance that anaesthetizes it when the pain reaches unbearable levels.

Allah, the Exalted, says:

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

"And also in your own selves. Will you not then see?"

(Soorah Adh-Dhariyat, 51:21).

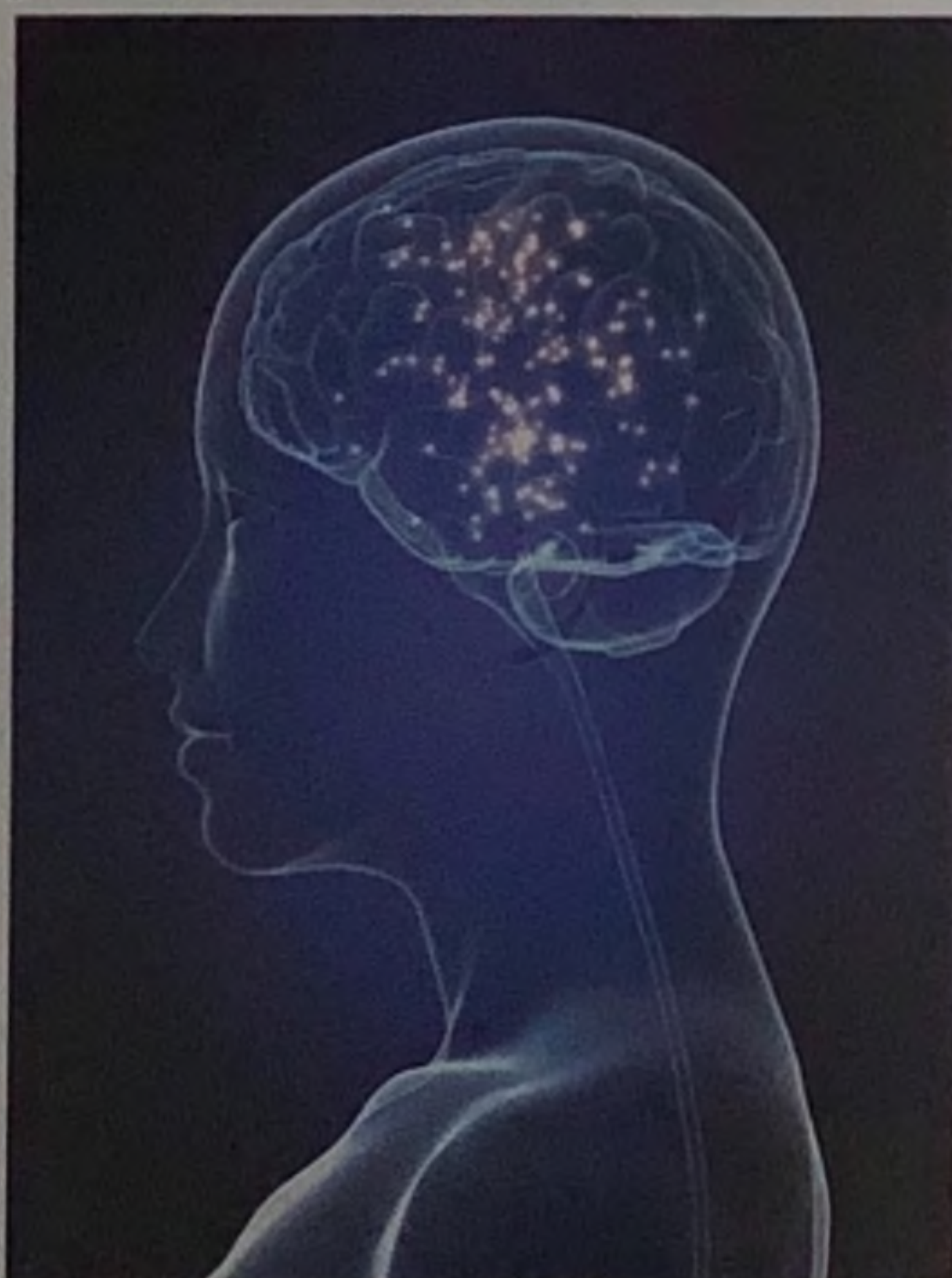
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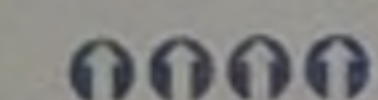
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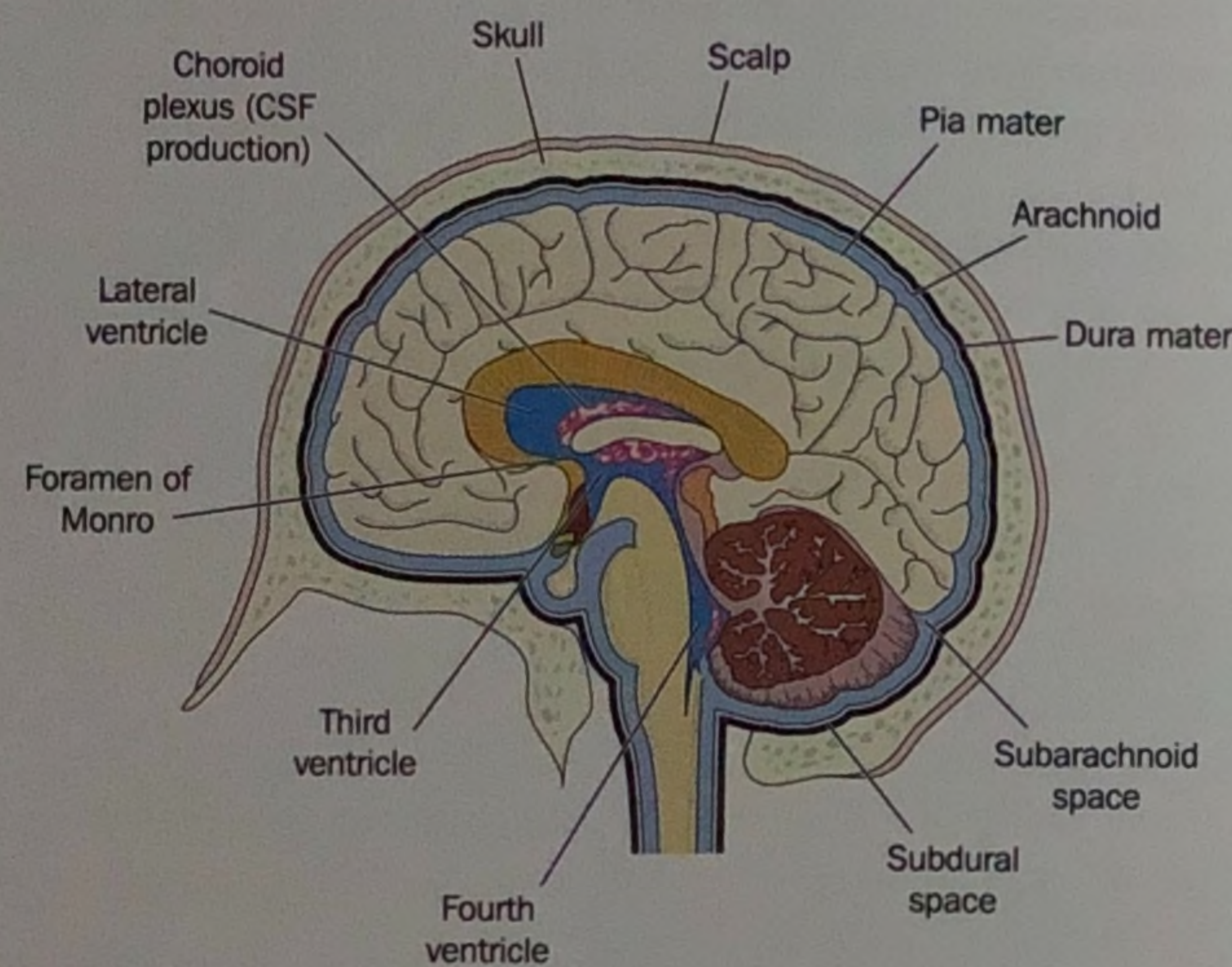
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"And also in your own selves. Will you not then see?"

(Soorah Adh-Dhariyat, 51:21).







## The Pituitary Gland

In the human brain there is a gland which weighs half a gram. In order to know its weight, ask someone who sells sensitive scales about the weight of 1g. Carry it, feel its weight. The pituitary gland in the brain, which weighs half a gram, has a very important function. It is connected to the hypothalamus by 150 nerves. This gland secretes a number of important hormones:

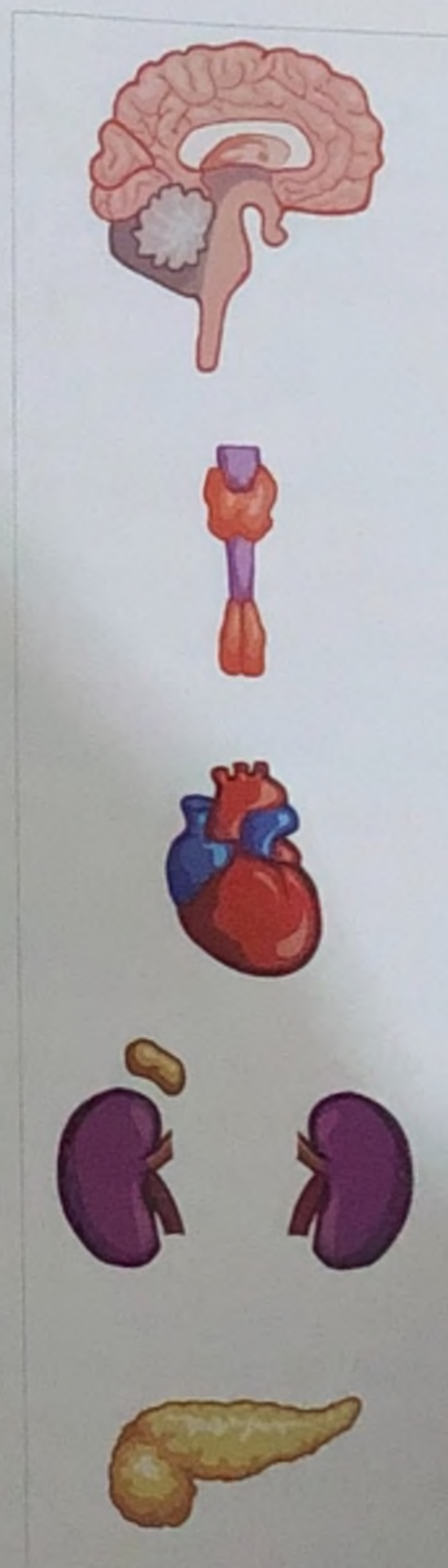
◆ **Growth Hormone:** This hormone is composed of 188 amino acids. In every liter of blood there has to be 10 µg of this hormone. If it is less than this amount, then the person will be a dwarf. If it is higher than this amount, he will be a giant. What controls this ratio?

◆ **Prolactin:** Shortly after conception, this hormone begins to flow in the blood, until it reaches its peak after delivery, when the woman's breasts secrete milk because of its activity. Who created this?

- **Thyroid Stimulating Hormone:** This stimulates the thyroid gland to secrete a hormone which helps regulate the metabolism. Metabolism is one of the most complex bodily functions; it turns food into energy. Metabolism is affected by the thyroid hormone, just as the pituitary is responsible for controlling the thyroid gland, so that it can produce this hormone.

There is a hormone which stimulates the adrenal gland when a person is faced with danger; it tells the adrenal gland to secrete a hormone which stimulates the heart to beat faster and stimulates the lungs to function and stimulates blood vessels to constrict so that blood will be available to the muscles, and it stimulates the liver to secrete sugar. These four commands are issued by the adrenal gland on the orders of the pituitary.

- **Human Growth Hormone (hGH):** The characteristics of every male and female are due to the action of a hormone that is secreted by the pituitary.
- A hormone which stimulates the cells beneath the skin to produce pigmentation which gives man his color, whether he is white, brown, wheat or dark colored.
- A hormone which achieves a balance between different liquids in the body. If this balance is disturbed then a person's life becomes miserable and he spends all his time drinking and excreting water.
- ◆ A hormone which constricts and expands blood vessels and





improves the memory.

♦ A hormone which regulates labor, which is a complex process during which the pelvis expands and the muscles of the uterus contract. This hormone is programmed to control and regulate each movement.

﴿ثُمَّ السَّيْلَ يَسَّرَهُ﴾

"Then He makes the Path easy for him." (Soorah 'Abasa, 80:20)

Such is man and such is this small gland in his brain which scientists call the king of glands. It secretes nine basic hormones and if there is any malfunctioning in this gland or in the secretion of its hormones, man's life becomes beset with ailments.

Allah, the Exalted, says:

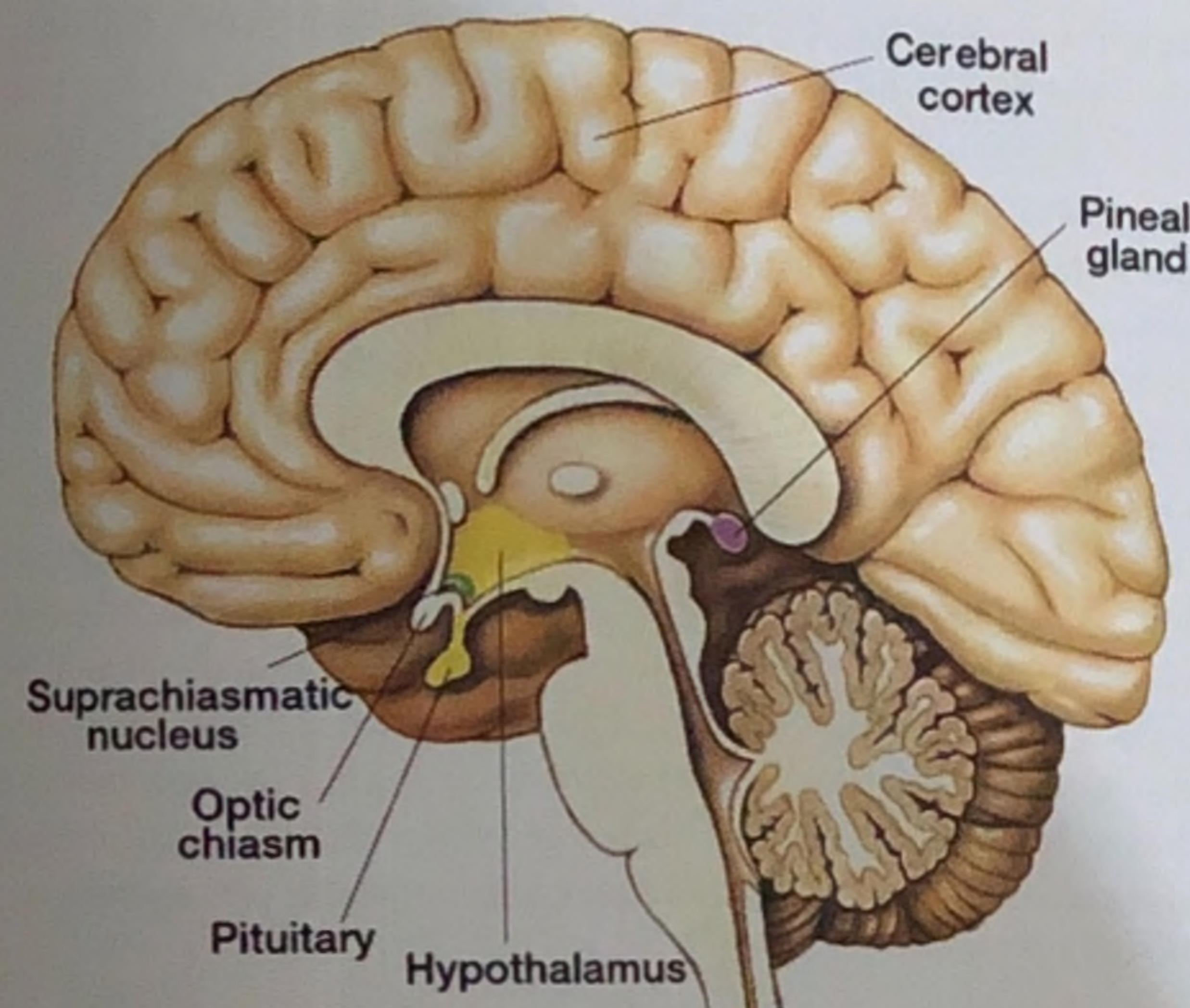
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﴿فَلَا أَفْنَحُمُ الْعِقْبَةَ﴾ ١١ ﴿وَمَا أَدْرَاكَ مَا الْعِقْبَةُ﴾ ١٢ ﴿فَكُ رَقَبَةٌ﴾ ١٣

"Have We not made for him two eyes, and a tongue and two lips? And shown him the two ways (good and evil)? But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)" (Soorah Al-Balad, 90:8-13)

So let him free his own neck from the desires of this world so that he might reach Allah, the Exalted, because desires are a barrier between you and Him.

(Al-'Ijaz Al-'Ilmi by Dr. An-Nabulsi)

□□□□



## The Pineal Gland

In the middle of the human brain there is a small gland the size of a grain of millet or sorghum. It is called the pineal gland. A very important scientist in a materially advanced country told his students that the pineal gland is a useless gland which has no function, no activity and does not play the slightest role in the human body.

However, Allah, the Exalted, says:

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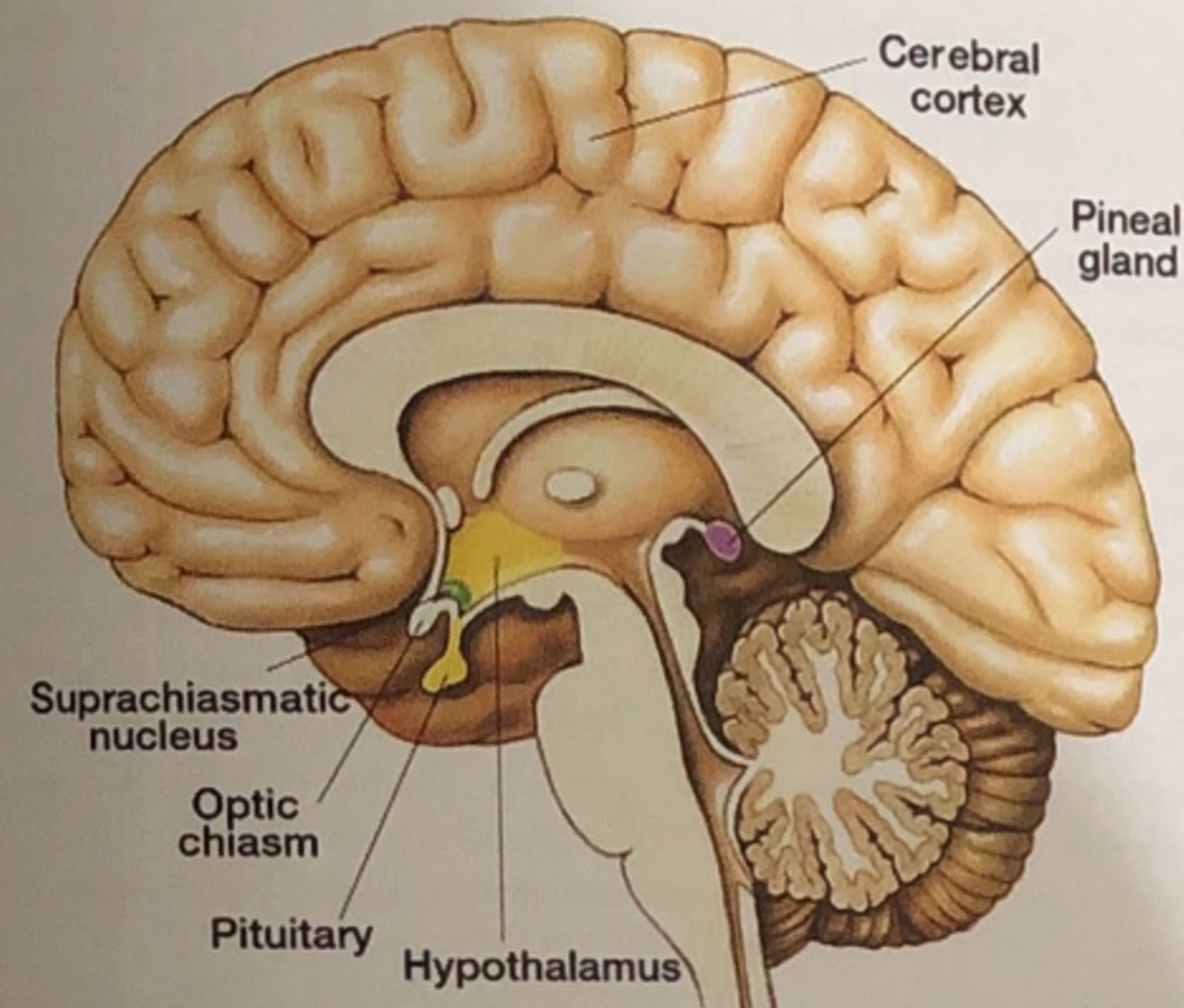
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medicine and anatomy to his students, it was discovered that this gland is the first gland to be formed in the embryo and it is the last gland to disclose its secrets to medical science. This gland secretes a hormone, and the astonishing thing is that this hormone is present in all living beings, plants, animals and humans, even single cell organisms contain this hormone. The similarity of this hormone in all living beings is something strange and rare, and this hormone is only secreted at night.

Scientists say concerning it today, in research that was published in 1995, that it is one of the most effective and active substances in the human body. It helps the body resist germs and viruses, and it helps the body sleep comfortably and improve the type of sleep. It helps the body reduce the risk of coronary heart disease and it alleviates the symptoms of lengthy travel. It increases the vitality of living beings and increases muscle strength. This hormone is virtually the primary element in human vitality, health and proper functioning of the physical faculties.

I wanted to point out that the one who said that the pineal gland is a useless gland that has no function or activity and does not play the slightest role in the human body is incorrect and has no basis of truth for what he says. Not everything that is in print is correct and not everything we hear is correct and true. Rather what is correct and true is what it says in the Book of Allah, Most High, and what was brought by the Prophet, blessings and peace of Allah be upon him, who did not speak of his own desire, rather it was a revelation revealed (cf. 53:3).

This gland secretes the most important hormone in the human body. If this hormone were to be cancelled out, it would be a death sentence for the human being.

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"And they will never compass anything of His Knowledge except that which He wills." (Soorah Al-Baqarah, 2:255)

Some scientists say that we have barely dipped a toe in the ocean of knowledge. Scientists are still like crawling infants before the secrets of the universe and the hidden secrets of man.

Sometimes man underestimates the importance of the thing he does not know about, but if he knew the truth he would have no choice but to fall down prostrating to Allah, may He be Glorified and Exalted, because Allah, the Exalted, says:

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"Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: 'Can you see any rifts?'" (Soorah Al-Mulk, 67:3)

There is nothing in the creation of Allah, the Almighty, that is unnecessary or that serves no purpose.

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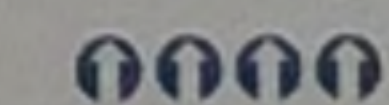
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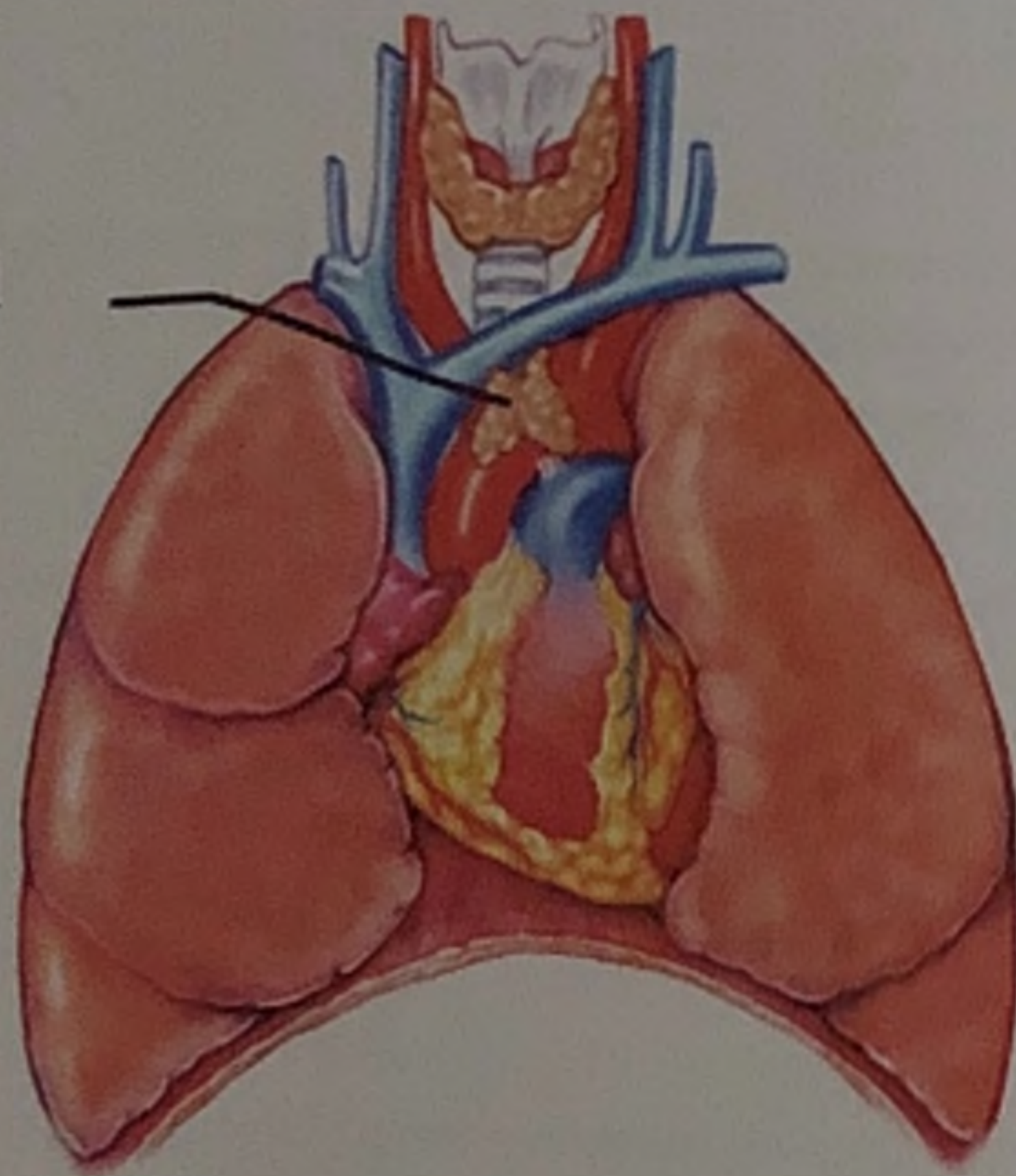
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## Thymus Gland



## The Thymus Gland

Recent scientific research on the endocrine glands in the human body has included research on the thymus. This gland grows at birth and get smaller after two years, which led senior scientists to say that it has no function or importance in human life at all. This is a failing of science, because it was then discovered suddenly that this gland is one of the most important ones in human life.

The immune system is regarded as one of the most important systems in the human body. It is like a defensive army at a high level of preparedness, with scouts, weapons manufacturing divisions, combat divisions, auxiliary divisions and elite forces. Here we are talking about the combat divisions.

A division of white blood cells that are formed and shaped in the bone marrow and which were produced for combat missions are sent to a military academy, the name of which is the thymus gland, for a

training course. After they pass the exam and graduate, they acquire the name of mature T-cells.

In this military academy, these white blood cells which were selected for combat, study two basic subjects: recognizing themselves and friends, and recognizing the enemy that causes disease.

In the first course, the white blood cells are shown hundreds and thousands of proteins which form part of the structure of the body, then these are flagged as friendly elements. The white blood cells are trained not to attack them, because if they attack them then that means that the body is destroying itself.

In the second course, these cells are shown what the human race over many generations has learned are disease-causing elements, through the mother's immunity which reaches the newborn via the milk and through life experience, as the infant in the early years is inclined by nature to pick things up and put them in his mouth, so that his fighting cells will recognize hostile elements, or when he catches a contagious disease this gives extra information about his enemies. From these lectures, as it were, the fighting white blood cells learn about the hostile elements which they have to attack or spread news about their presence or play a part in arresting them.

Under an electron microscope, the thymus looks like a Roman amphitheatre in which the white blood cells line up to listen to these important lectures. But in any university, institute or school there have to be exams. These white blood cells pass through the examination gates one by one, and they are tested one by one on the two subjects referred to above.

In the examination on the first subject, the white blood cell that is being tested is shown a friendly element. If it attacks it, it fails the exam and is prevented from leaving the thymus, and is killed because if it goes out into the bloodstream it will attack the body that formed it.

In the examination on the second subject, the white blood cell that is being tested is shown a hostile, disease-causing element. If it fails to recognise it and respond to it, it fails the exam and is prevented from leaving the gland. It is killed because if it goes out into the bloodstream, it will ignore the enemy and allow it to attack the body.

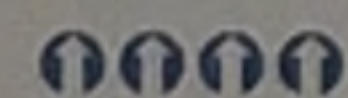


The work of this military college (the thymus gland) continues from birth until the third year. After that it bequeaths knowledge of guarding and regulating the work of the white blood cells to the white blood cells that passed the exam, and which after graduating are called mature T-cells, so that they may play their role in transmitting this knowledge to future generations of white blood cells.

When a person reaches his 70s, the training of fighting white blood cells begins to weaken and they begin to attack friendly elements and some systems and parts of the body. So we see widespread diseases among people of this age, such as arthritis, some kidney problems, blood disorders and other diseases which are caused by the weakening of this training of the immune system, which leads to loss of regulation of the function of the fighting cells (this is senility of the immune system). So the fighting immune cells begin to attack the body which formed them and trained them to defend it, so the state of the body is akin to a civil war.

This gland which people pay no attention to and think that it serves no purpose is in fact one of the most important glands in the human body. It is like a military college that trains fighting elements to recognize friends and foes. The more science advances the more it discovers signs which point to the Greatness of Allah, may He be Glorified and Exalted.

(Al-'Ijaz Al-'Ilmi by Dr. An-Nabulsi)



## The Color Green in the Qur'an

How often green is mentioned in the Verses of the Holy Qur'an and is used to describe the situation of the people of Paradise or the delights that surround them in a refined atmosphere of joy, pleasure and tranquility. In *Soorah Ar-Rahman* we find the words:

﴿مُتَكِينٍ عَلَى رُقَاقٍ خُضِرٍ وَعَبَقَرِي حِسَانٍ﴾

"Reclining on green cushions and rich beautiful mattresses" (*Soorah Ar-Rahman*, 55:76)

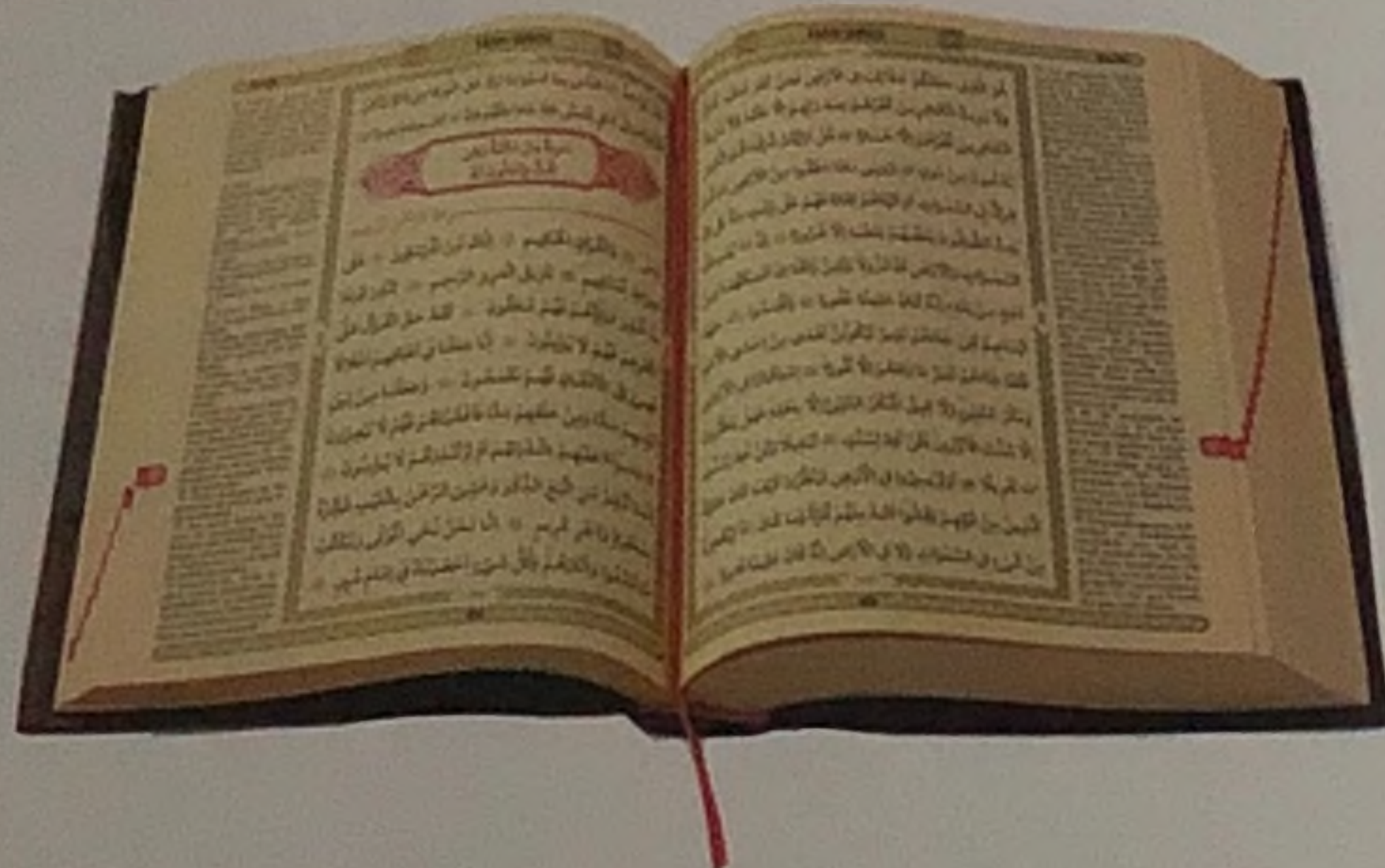
In His Book, He also says:

﴿عَلَيْهِمْ يَابُ سُدُنٍ خُضْرٍ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

"Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink." (*Soorah Al-Insan*, 76:21)

Psychologists have noticed that the effect of color on man is far



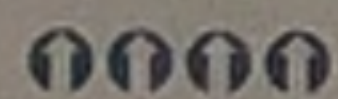


reaching. Numerous experiments have been carried out which show that color affects our courage or may make us hesitant, makes us feel hot or cold, happy or sad. Indeed it can even be said that colors influence a person's character and his outlook on life.

Because of the effect of color on the depths of the human psyche, hospitals call in specialists to suggest colors for the walls which will be the most helpful in patients' recovery and to suggest suitable colors for clothing. Experiments have shown that yellow stimulates activity in the nervous system, whereas purple promotes stability and blue makes people feel cold, unlike red which makes them feel warm. Scientists have concluded that the color which stimulates happiness, joy and love of life is green.

Hence it has become the preferred color in operating rooms for the clothing of surgeons and nurses. It is interesting to note here the experiment which was carried out in London on Blackfriars Bridge, which was known as the suicide bridge because most incidents of suicide took place on it. Its former dingy color was changed to a beautiful shade of green, which led to a notable reduction in cases of suicide. The color green is easy on the eye.

(*Ma'a Al-Tibb Fil-Qur'an Al-Kareem* by Dr. 'Abdul Hameed Diyad and Dr. Ahmad Qarqooz)



## Purification and its Importance

Allah, the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ  
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ  
مِّنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾



"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful." (Soorah Al-Ma'idah, 5:6)

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾

"In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." (Soorah Al-Tawbah, 9:108)

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

"Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers)." (Soorah Al-Baqarah, 2:222)

﴿وَيَنْزِلُ عَلَيْكُمْ مَاءٌ مِنَ السَّمَاءِ لِيُطَهِّرَكُمْ بِهِ﴾

"He caused water (rain) to descend on you from the sky, to clean you thereby" (Soorah Al-Anfal, 8:11)

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَبِابِكَ فَطَهِّرْ ۚ﴾

"O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments!" (Soorah Al-Muddaththir, 74:1-4)

Thus in the Qur'an, the All-Wise Creator, may He be Glorified, affirms the importance of purity among His slaves and He makes it an obligation on every Muslim to do *Wudhoo'* (ablution) for five prayers



a day, which are the obligatory prayers. This is apart from the voluntary prayers. He also enjoins *Ghusl* (ritual bath) as prescribed in *Shari'ah* (Islamic legislation) to purify the body on certain occasions for both men and women. It is sufficient explanation of the importance of purity in Islam to note that the first steps when

entering the religion is for a person to do *Ghusl* and then, after washing, to utter the *Shahadatain* (testimony of faith).

Imam Muslim narrated that the Prophet, blessings and peace of Allah be upon him, said: "Purity is half of faith."

Al-Tabarani narrated that the Prophet, blessings and peace of Allah be upon him, said: "Purify these bodies, Allah will purify you."

Islam not only pays attention to the purity of man himself, rather it pays attention to the purity of society in general. For example, Al-Tabarani narrated from Jabir, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, forbade urinating in running water. However, urinating in stagnant water is even more emphatically forbidden. It has become clear that many epidemics, such as cholera, typhoid, polio and hepatitis, are transmitted via water and live in it. So the prohibition in this case is essential for people's health and to prevent the spread of these diseases.

There is subtle wisdom behind the importance given to cleanliness in Islam, which helps us to understand its value. The wisdom here is that this religion seeks to raise the status of its followers when they say, "We hear and obey". So Islam guides them to the best of righteous



deeds by means of which they may draw closer to Allah, the Exalted. When the Muslim purifies himself, seeking the pleasure of Allah, the Almighty, He completes His blessing to him and thus raises up his soul and his spirit, and takes him to horizons of purity and light and quenches his longings by means of tranquillity and calm in such a way that no chemical drugs can ever do.

*Istinja' (cleaning oneself after relieving oneself)*

It was narrated from Jabir, may Allah be pleased with him, concerning the reason for the revelation of the Verse,

﴿فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا اللَّهَ مُحِبًّا الْمَطَهِّرِينَ﴾

"In it (the mosque) are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." (Soorah At-Tawbah, 9:108)

That the Messenger of Allah, blessings and peace of Allah be upon him, said: "O *Ansar*! Allah has praised you for your cleanliness. What is the nature of your cleanliness?"

They said, "We do *Wudhoo'* for prayer and we do *Ghusl* to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after relieving oneself)." He said: "This is what it is. So adhere to it." (Narrated by Ahmad)

Allah, the Exalted, has created man in such a way that he immediately gets rid of what is in his bowel and bladder of stools and urine and other waste products of the body, so that the human body will remain in a state of purity and good health, able to perform its vital and natural functions. After this process of getting rid of that waste, the Muslim has to clean those places with water. Concerning this, the Messenger of Allah, blessings and peace of Allah be upon him, said: "Most of the punishment of the grave is because of urine, so purify yourselves from it." ('Abd Ibn Hameed, Al-Bazzar Abdul Hakim, from Ibn 'Abbas. *Saheeh*)

There are great protective and medicinal benefits of this process. Modern medicine has proved that personal hygiene of those parts of the body protects the urinary system from infections resulting from the

accumulation of microbes and germs. It also protects the back passage against swelling, infections and boils in the event of sickness, especially diabetes, because the patient's urine contains a large amount of sugar. So if traces of urine remain, this makes that part vulnerable to ulcers and infections, and the infection may be transmitted later on to the wife during intercourse, and may lead to total sterility.

Similarly, Islam enjoins using the left hand to remove impurity, so that the right hand will remain clean and pure for eating food. It is also essential to wash it after purifying oneself. Some people are amazed by the attention that Islam pays to these matters, but there is nothing strange about it for the one who appreciates the greatness of this religion. It has been proved that some waste is best removed by using stones rather than water, especially fats and worm eggs in the stools, because soap was not known at that time. It is prescribed to start by cleaning oneself with stones and to complete it with water, and then wipe the left hand with dust after cleaning oneself with the left hand, then to wash it with water, because what was available at that time was dust and not soap. In addition to that, the Messenger, blessings and peace of Allah be upon him, stipulated the left hand for cleaning oneself and the right hand for eating. That is because some parasites that are found in human waste products can remain in the folds of the skin and beneath the nails despite washing the hands.

Indeed it is the religion which Allah, Most High, completed and perfected its way for ever for mankind until the Hour begins, a way which brings nothing but good to His



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Muslim slaves.

﴿الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْزَنُوا هَذَا يَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

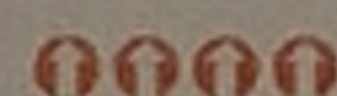
"This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion" (Soorah Al-Ma'idah, 5:3).

#### A strange event in Scotland

In 1963, in Scotland in the city of Dundee typhoid spread like wildfire, putting the inhabitants into a panic. Everyone did their utmost to stop the spread of the disease. In the end the scientists decided to broadcast a warning via all media telling the people not to use toilet paper in the bathrooms, and to use water instead to clean themselves. That was aimed at stopping the spread of the disease. In fact the people did respond and to their great amazement the spread of the disease did stop and was contained. The people there learned a habit that was new to them after learning of its benefits, and they began to use water to clean themselves instead of toilet paper. We are not sure what they would say if they learned that the Muslims have been doing that for more than 1400 years, not because typhoid broke out among them, but because the Creator of typhoid and other diseases told them of everything that will bring them good health and well-being, and they said, "We hear and obey."

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All Aware (of everything)." (Soorah Al-Mulk, 67:14)



## Ghusl

Allah, the Exalted, says:

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"O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body." (Soorah Al-Nisa', 4:43)

And Allah says, commanding His Prophet Ayyub, peace be upon him:

﴿ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾

"Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." (Soorah Saad, 38:42)



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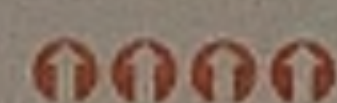
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"Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." (Soorah Saad, 38:42)



Throughout history, man has discovered the great importance of cleaning his body by washing the entire body, and he has treated many diseases thereby, but history has never known a nation to whom this was prescribed in such a regulated manner as that with which Allah, the Exalted, honored the *Ummah* (nation) of Islam. The Muslims, as commanded by the All Wise Creator, wash their entire bodies when they enter this religion for the first time, even before uttering the twin declaration of faith that there is no God but Allah and that Muhammad is the Messenger of Allah; they have to wash their entire bodies after marital relations, and also every Friday morning and on the morning of the two Eids. A woman also has to wash her entire body after menses so that she will become pure. Allah The Exalted says:

﴿وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرُوا﴾

"And go not unto them till they are purified (from menses and have taken a bath)." (Soorah Al-Baqarah, 2:222)

That is in order to remove whatever secretions from the uterus and germs have gotten onto the woman's body during the period. Modern medicine also advises bathing after intercourse for the following reasons,

- It stimulates the circulatory system in men and women, especially as intercourse leads to exhaustion of the nervous system after orgasm.
- Bathing helps to energize the body and raise morale, especially after intercourse which causes tiredness and the desire to sleep, and may cause depression in some individuals.
- During ejaculation, the skin secretes sweat with a high concentration of toxins, which may be reabsorbed and cause harm. So bathing cleanses the skin and its pores of these toxins.
- Thinking about the obligation to bathe after intercourse forces a person to be moderate in seeking intercourse and to thus preserve his sexual energy for longer. Scientists say that a person expends some of his vital elements during intercourse, the equivalent to what is contained in half a litre of blood.

It is also *Sunnah* to wash in between two acts of intercourse as is narrated in *Saheeh Muslim* from Abu Sa'eed Al-Khudri, may Allah be pleased with him, who said that the Messenger of Allah, blessings and peace of Allah be upon him, said: "When one of you comes to his wife then he wants to repeat it, let him do *Wudhoo*."

The reason behind that is that bathing renews the energy of the body and mind, renews cleanliness and puts a person in the best state both psychologically and physically. And Allah knows best.



## Important information about bathing

### Bathing in hot water

Bathing in hot water and in steam baths works to open all the pores of the body and consequently leads to all the cells in the body being able to breathe naturally. It is known that the cells of the human body need to breathe like any other living being. Bathing in warm water also renews worn out and exhausted cells, so the body gains energy and vitality, and the nerves become calm. If a warm bath is taken at night, it helps one to sleep naturally and deeply. A warm bath also aids in good digestion.



Throughout history, man has discovered the great importance of cleaning his body by washing the entire body, and he has treated many diseases thereby, but history has never known a nation to whom this was prescribed in such a regulated manner as that with which Allah, the Exalted, honored the *Ummah* (nation) of Islam. The Muslims, as commanded by the All Wise Creator, wash their entire bodies when they enter this religion for the first time, even before uttering the twin declaration of faith that there is no God but Allah and that Muhammad is the Messenger of Allah; they have to wash their entire bodies after marital relations, and also every Friday morning and on the morning of the two Eids. A woman also has to wash her entire body after menses so that she will become pure. Allah The Exalted says:

﴿وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرُوا﴾

"And go not unto them till they are purified (from menses and have taken a bath)." (Soorah Al-Baqarah, 2:222)

That is in order to remove whatever secretions from the uterus and germs have gotten onto the woman's body during the period. Modern medicine also advises bathing after intercourse for the following reasons,

- It stimulates the circulatory system in men and women, especially as intercourse leads to exhaustion of the nervous system after orgasm.
- Bathing helps to energize the body and raise morale, especially after intercourse which causes tiredness and the desire to sleep, and may cause depression in some individuals.
- During ejaculation, the skin secretes sweat with a high concentration of toxins, which may be reabsorbed and cause harm. So bathing cleanses the skin and its pores of these toxins.
- Thinking about the obligation to bathe after intercourse forces a person to be moderate in seeking intercourse and to thus preserve his sexual energy for longer. Scientists say that a person expends some of his vital elements during intercourse, the equivalent to what is contained in half a litre of blood.

It is also *Sunnah* to wash in between two acts of intercourse as is narrated in *Saheeh Muslim* from Abu Sa'eed Al-Khudri, may Allah be pleased with him, who said that the Messenger of Allah, blessings and peace of Allah be upon him, said: "When one of you comes to his wife then he wants to repeat it, let him do *Wudhoo*."

The reason behind that is that bathing renews the energy of the body and mind, renews cleanliness and puts a person in the best state both psychologically and physically. And Allah knows best.



## Important information about bathing

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### Bathing in cold water

Bathing in cold water makes all the cells of the body, with its arteries and veins, contract after being relaxed. This helps them to become flexible, which protects against many diseases of the heart and circulatory system, energizes breathing and increases the potential for regulating the heartbeat and blood pressure. A cold bath is beneficial for the one whose body is active and is not suffering from problems in digestion. It may be used after hot water to strengthen the skin and give the body vitality and energy, so long as the water is not too cold. Cold bath should not be used immediately after intercourse or immediately after eating, because of the danger that it may pose.

### Bathing and massage

Taking a bath and receiving a massage renews the body's energy in an amazing fashion. It renews the vitality continually and helps one to obtain a healthful and deep sleep.

It also alerts the senses, stimulates the circulation and helps to reduce the burden on the heart. It is recommended to take a bath using olive oil and to have a massage immediately after doing exercise.



### Wudhoo' (Ablution)

Allah, the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful." (Soorah Al-Ma'idah, 5:6).



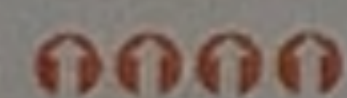
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*Wudhoo'* is not only outward cleaning of all the body, and it is not only purifying the body several times a day; rather the psychological effect and sublime spiritual impact that the Muslim feels after doing *Wudhoo'* is something deeper than can be expressed in words, especially when he does *Wudhoo'* properly. *Wudhoo'* plays a major role in the life of the Muslim; it makes him constantly alert and energized. The Prophet, blessings and peace of Allah be upon him, said concerning it, as was narrated by Muslim: "Whoever does *Wudhoo'* and does *Wudhoo'* well, his sins come out of his body, even from beneath his nails."

And he said: "No one maintains his *Wudhoo'* except a believer." (*Saheeh*, narrated by Ahmad)

He also said: "The one who does *Wudhoo'* and does it well, and washes his hands and face, and wipes over his head and ears, then there is the obligatory prayer, Allah will forgive him for whatever his feet walked towards, whatever his hands seized, whatever his ears heard, whatever his eyes looked at, and whatever he thought of to himself of bad things that day." (*Saheeh*, narrated by Ahmad)

#### *Wudhoo'* and its valuable hidden benefits

The process of washing the parts of the body that are always exposed to dust is undoubtedly very important for general health. Those parts of the body are exposed all day to a huge number of germs, which may be counted in the millions per cubic centimetre of air and are always attacking the human body through the skin in the uncovered areas thereof. When a person does *Wudhoo'*, these germs are exposed to a sudden all-out attack from above the surface of the skin, especially when the skin is rubbed well and *Wudhoo'* is done properly. This is the teaching of the Messenger, blessings and peace of Allah be upon him. Thus after *Wudhoo'* no trace of dirt or germs is left on the body except whatever Allah, Most High, wills.

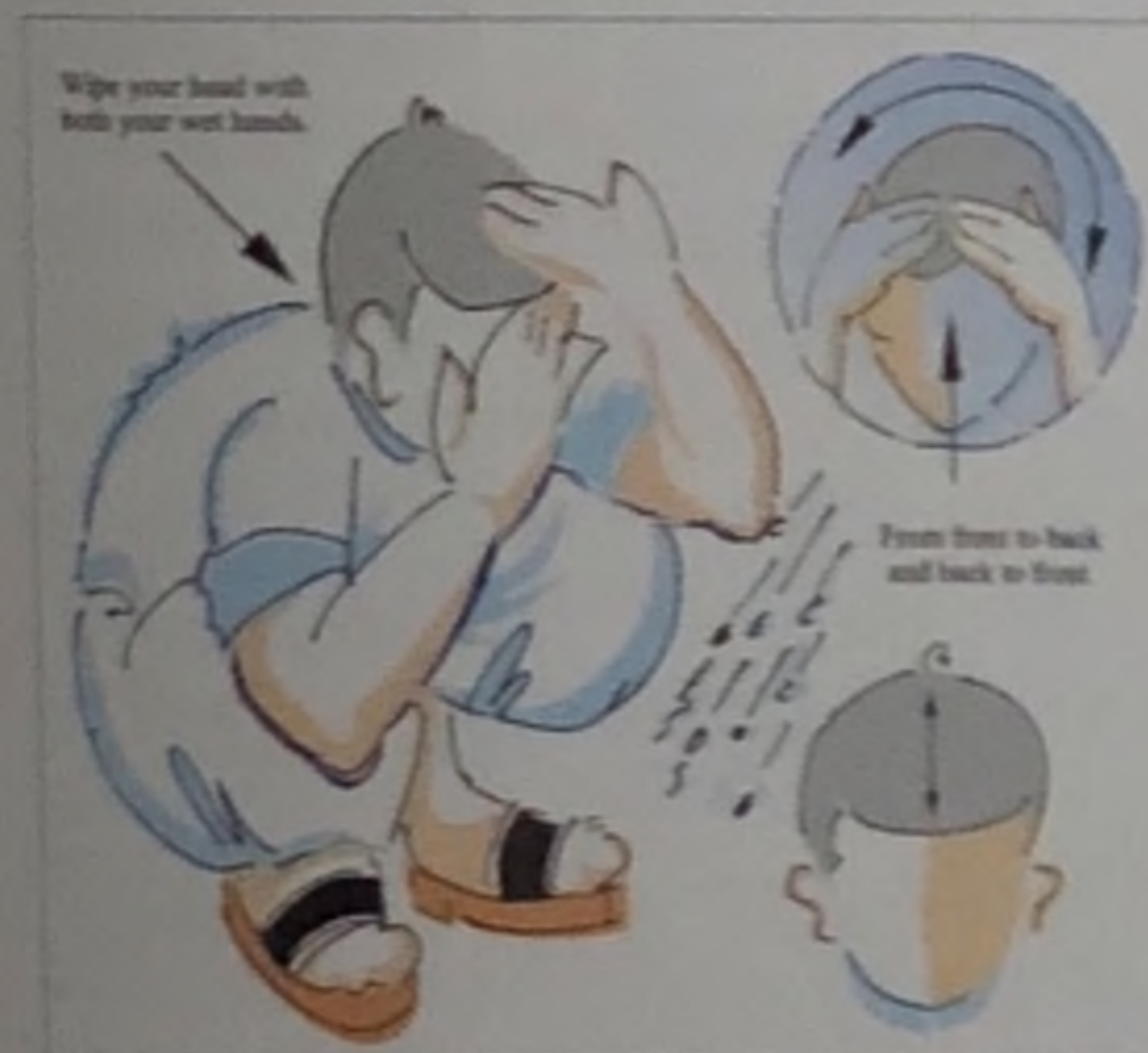
#### Rinsing the mouth

Modern science has proved that rinsing the mouth protects the mouth and throat against infections and it protects the gums against ulcers; it also protects the teeth and cleans them by removing food waste that is left behind after eating in the gaps between them. Another

very important benefit of rinsing the mouth is that it strengthens some of the muscles of the face and keeps the face looking fresh and radiant. It is an important exercise which is known to those who specialize in physical training. This exercise also helps to give a sense of calm and tranquillity when a person moves the muscles of his mouth properly while rinsing the mouth.

#### Rinsing the nose

Recent scientific research carried out by a group of doctors at the University of Alexandria has shown that most of those who do *Wudhoo'* all the time have noses that are clean and free of dust and germs. It is



well known that the nostrils are among the places in which many germs collect, but when the nose is washed all the time and water is snuffed in and blown out forcefully, the nostrils become clean and free of infections and germs, which is reflected in the state of health of the entire body, as this process protects the person from the danger of transmission of germs from the nose to other parts of the body.

#### Washing the face and hands

Washing your face and hands up to the elbows brings great benefits because it removes dust and germs as well as removing sweat from





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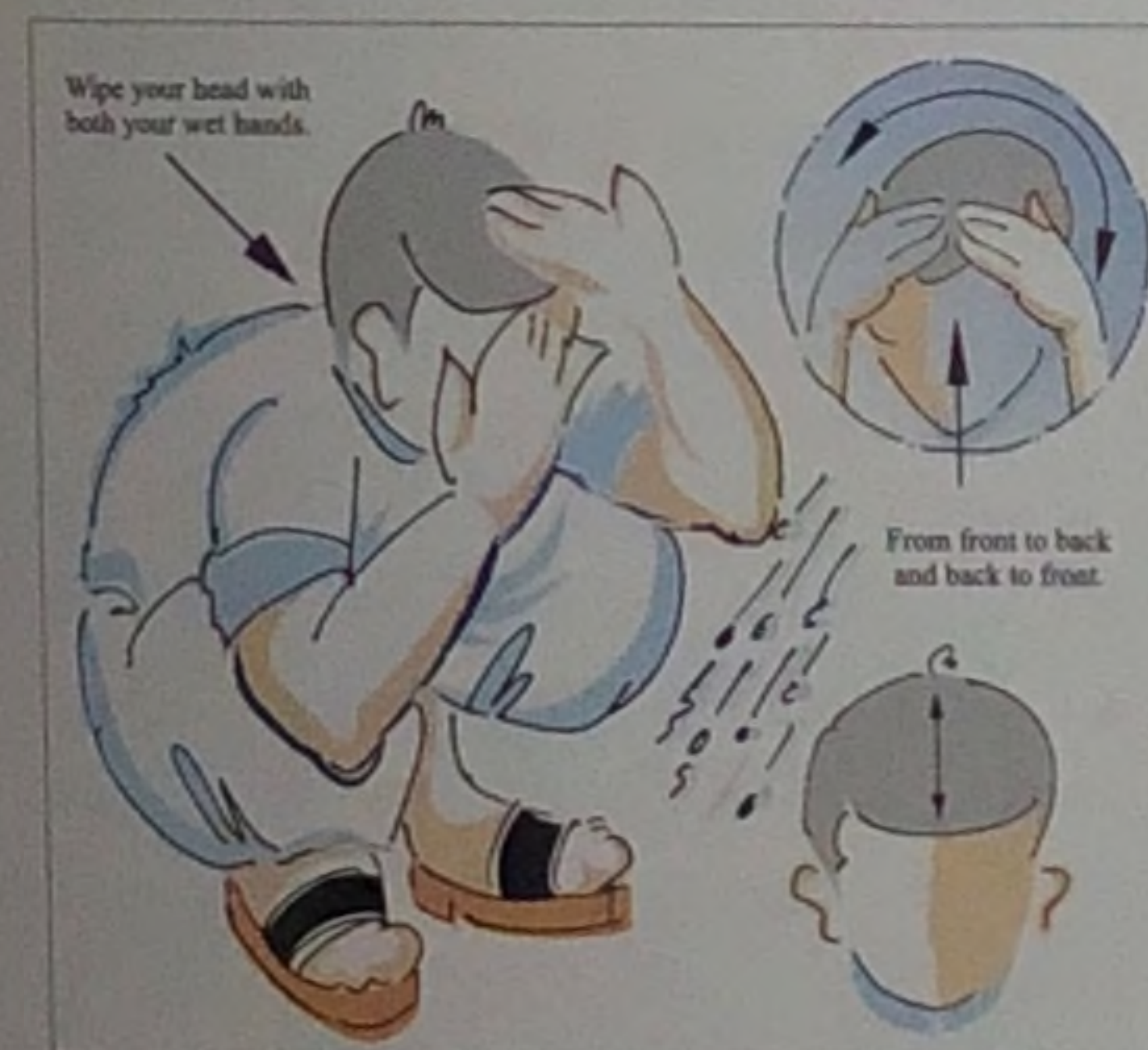
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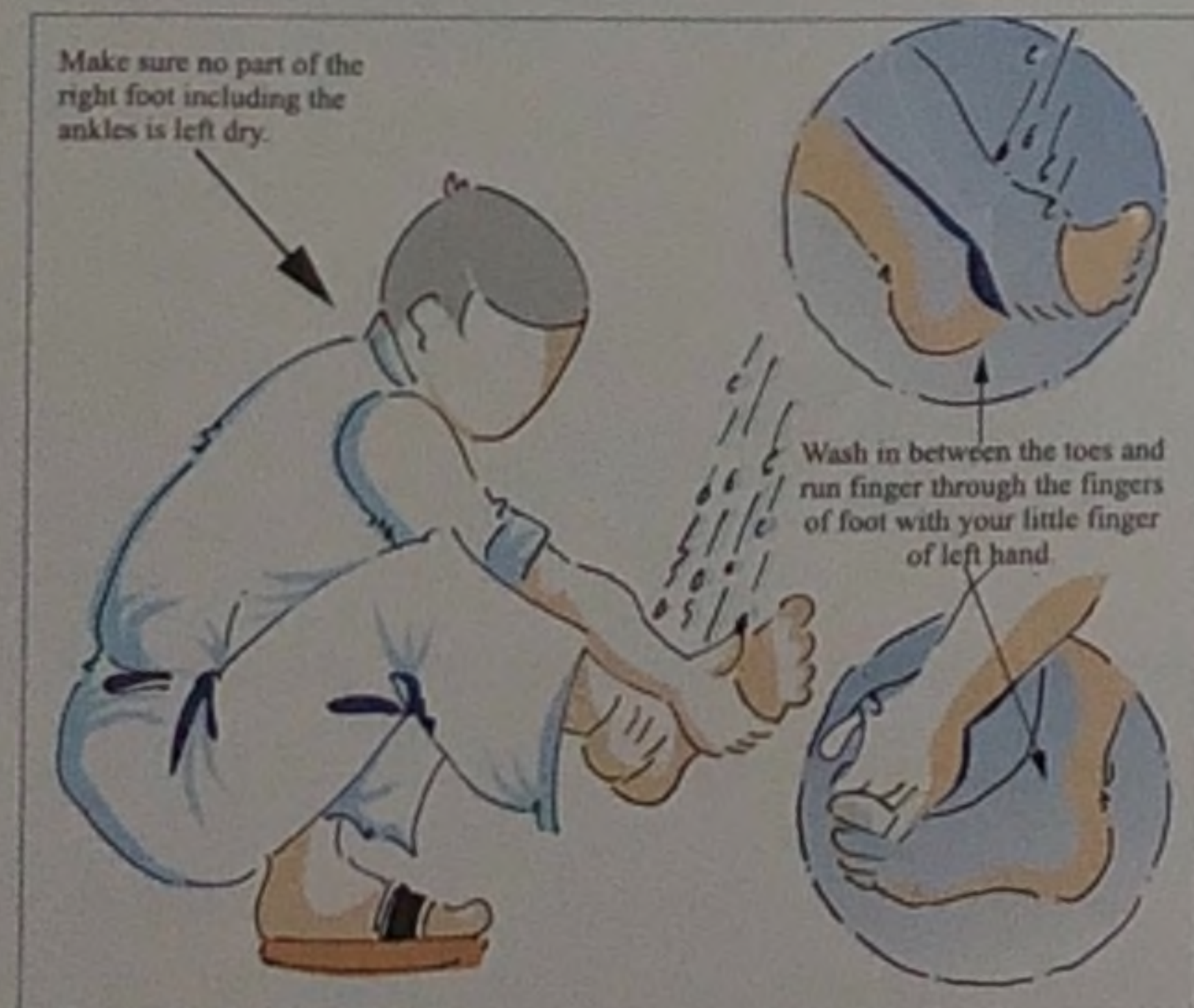




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#### Other hidden benefits

Scientific research has proved that the circulation in the upper parts of the body, the hands and arms, and in the lower parts, the feet and legs, is weaker than in other parts because they are further away from the control centre of the circulation system, namely the heart. Hence washing of these extremities every time one does *Wudhoo'* and rubbing them carefully strengthens circulation, which increases the energy and vitality of the body. It has also been proved that sun rays, especially ultraviolet rays, play a part in causing skin cancer. This effect is reduced a great deal by doing *Wudhoo'* constantly, which has a moistening effect on the surface of the skin, especially the areas that are exposed to sunlight. This allows the cells on the surface of the skin and beneath the surface to protect themselves from the harmful effects of sunlight.

#### *Wudhoo'* and protection against diseases

The Prophet, blessings and peace of Allah be upon him, said: "Whoever does *Wudhoo'* and does *Wudhoo'* well, his sins come out of his body, even from beneath his nails." (Narrated by Muslim)

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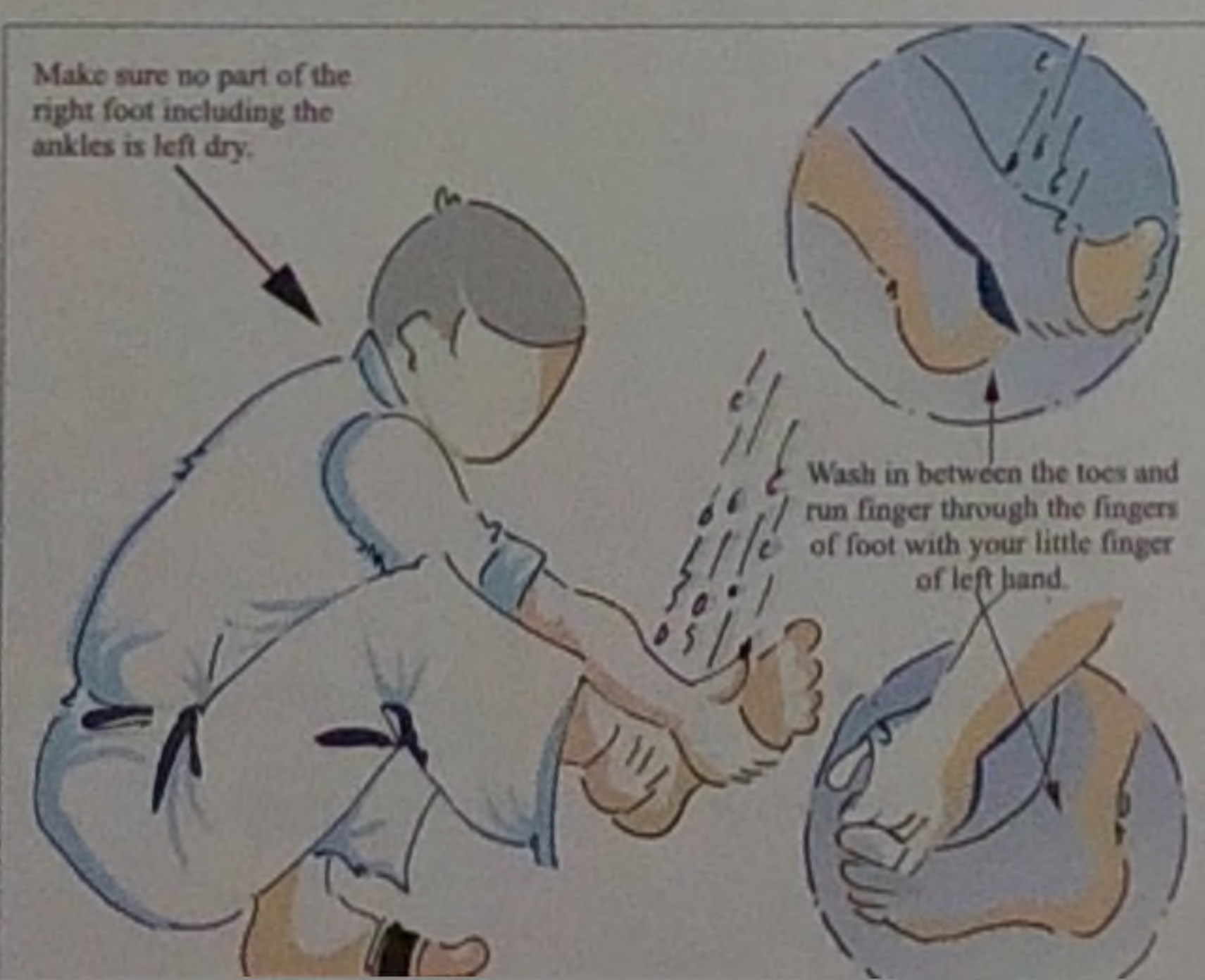




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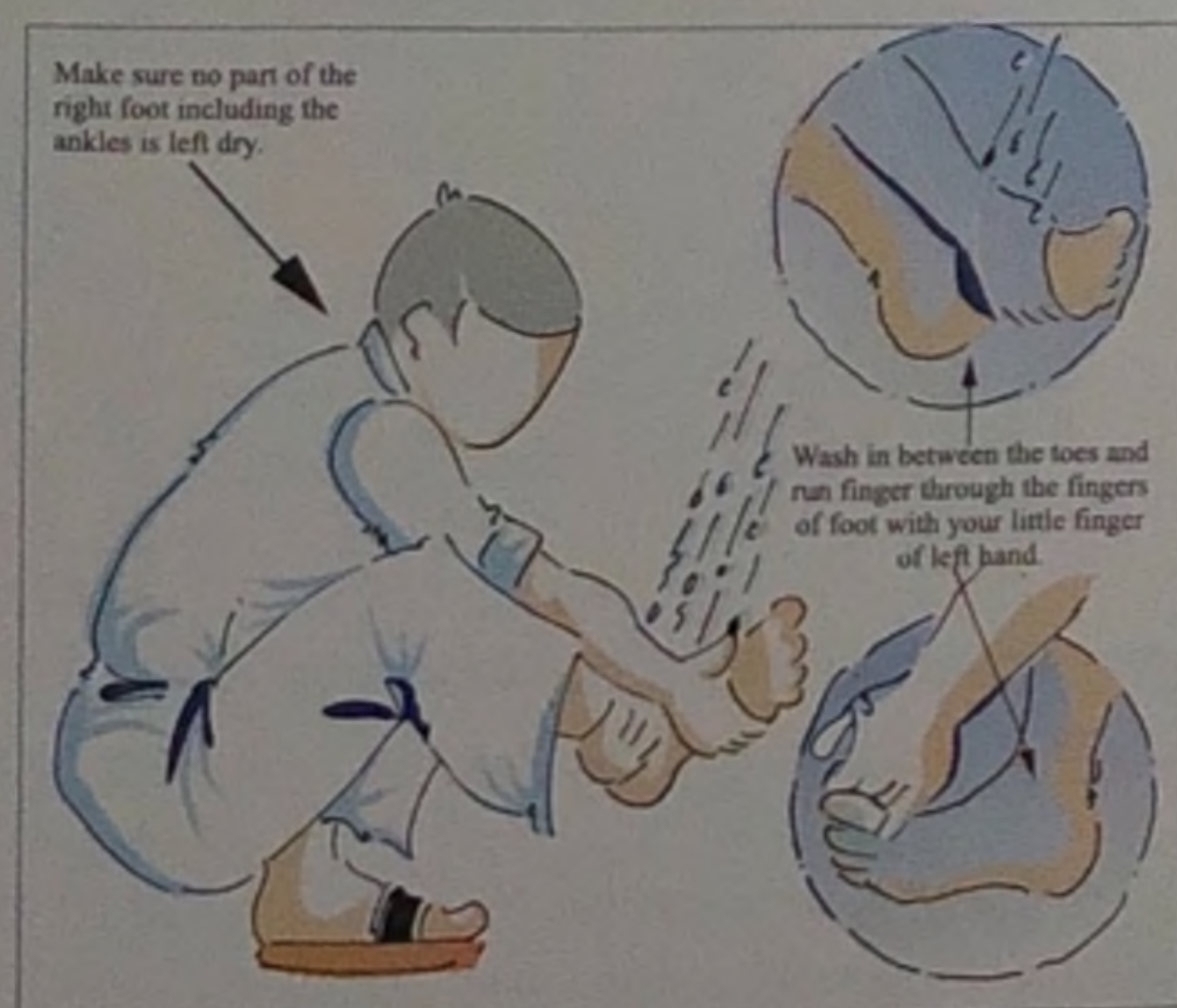




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Hence it is prescribed to rinse the nose repeatedly, three times in each *Wudhoo'*. With regard to rinsing the mouth, it has been proved that it protects the mouth and throat from infection and prevents against ulcers in the gums, and it protects the teeth from decay by removing food waste that may remain in between them. It has been proved scientifically that 90 percent of those who lose their teeth, if they had paid attention to oral hygiene, would not have lost their teeth prematurely, and that pus and microorganisms in saliva and food are absorbed by the stomach and move to the bloodstream. From there they reach all parts of the body and causes many diseases. Rinsing the mouth strengthens some of the muscles in the face and makes it radiant. This exercise is only rarely mentioned by sports instructors because they concentrate on the large muscles in the body.

Washing your face, arms up to the elbows and feet brings the benefits of removing dust and what it contains of germs, in addition to cleansing the skin of the oily substance that is secreted by the glands of the skin, in addition to removing sweat. It has been proved scientifically that germs do not attack human skin except when a person neglects hygiene. If a person does not wash his limbs for a long time, then the various secretions of the skin, oils and sweat, accumulate on the surface of the skin, causing severe itching, which is scratched with the nails, which are usually not clean and thus introduce germs to the skin.

Similarly, accumulated secretions are an invitation to bacteria to multiply and grow. Hence *Wudhoo'*, with all its essential parts, came before modern bacteriology and the scientists who use microscopes to discover the bacteria and fungi which attack the skin of the person who does not pay attention to hygiene, which includes *Wudhoo'* and *Ghusl*.

Continued tests and studies pointed to other scientific facts. Research has proved that the skin of the hands carries numerous germs which may be transmitted to the mouth or nose if they are not washed. Hence it is essential to wash the hands properly when starting to do *Wudhoo'*.

This explains to us the words of the Messenger, blessings and peace of Allah be upon him: "When one of you wakes up from sleep, he should not put his hand into the vessel until he has washed it three times, because none of you knows where his hand has been at night." (Agreed upon)

It is also proved that the circulation in the upper extremities, the hands and arms, and the lower extremities, the feet and legs, is weaker than in other parts of the body, because they are further away from the centre, namely the heart. Washing them and rubbing them strengthens the circulation of blood in these parts of the body, which increases a person's energy and effectiveness. From all of the above we can clearly see the scientific miraculous aspect of the prescription of *Wudhoo'* in Islam. (*Al-'Ijaz Al-'Ilmi Fil-Islam Was-Sunnah An-Nabawiyah*)

Dr. Ahmad Shawqi Ibrahim, a member of the Royal College of Medicine in London and a consultant in internal medicine and cardiology, says, "Scientists have concluded that the effect of sunlight on water during *Wudhoo'* leads to the release of negative ions and reduction in positive ions, which leads to relaxation of the nerves and muscles and rids the body of high blood pressure, muscle pains, anxiety and insomnia. This is confirmed by an American scientist who said that water has a magical power. Sprinkles of water on the face and hands meaning *Wudhoo'* is the best means of relaxation and removal of tension. Glory be to Allah, the Almighty."

(*Majallat Al-Islah*, issue No. 296, from *Nadawat Jama'iyah Al-'Ijaz Al-'Ilmi Fil-Qur'an*)

#### Diseases caused by dirt

A study of statistics published on health matters at the global level, shows that what the Prophet, blessings and peace of Allah be upon him, brought is nothing other than revelation that was revealed to him. Diseases caused by dirt are transmitted via contamination of the hands, water and food and they affect the digestive system, causing the greatest harm.

On the global level, 30 million people are affected by typhoid, 600 million are affected by stomach problems, 250 million are affected by dysentery, 7 million are affected by cholera and 5 million are affected by hepatitis. Three million people die as a result of these diseases every year, of which we hear nothing. We hear news of civil wars, earthquakes and plane crashes, but this huge number, 3 million, die every year because of unhygienic conditions and because of not following the *Sunnah*. Half of them are children, who died as a result of not paying attention to the cleanliness of their hands or washing them before



eating. In the *Hadith* narrated from Salman, may Allah be pleased with him), he says, I read in the Torah that the blessing of food is washing after it. I mentioned that to the Prophet (blessings and peace of Allah be upon him, and I told him of what I had read in the Tawrat.

The Messenger of Allah, blessings and peace of Allah be upon him, said: "The blessing of food is washing before it and washing after it." (Narrated by Ahmad and Abu Dawood; there is some weakness in it)

Washing before food means washing hands before eating. Washing the mouth and hands is part of the *Sunnah* and paying attention to *Istinja'*, i.e., complete hygiene after relieving oneself. It was narrated from 'Abdullah Ibn Abi Qatadah that his father said: that the Messenger of Allah, blessings

and peace of Allah be upon him, said: "When one of you urinates, let him not touch his penis with his right hand, and when he enters the washroom, let him not wipe himself with his right hand, and when he drinks, let him not breathe into the vessel."

Breathing into the vessel is one of the causes of

contagion. Hence, Malik and At-Tirmidhi narrated from Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, forbade blowing into one's drink.

A man said, "What if I see dirt in the vessel?" The Prophet, blessings and peace of Allah be upon him, said: "Spill it out." The man said, "I do not get satisfied with one draft." He said: "Keep the vessel away from your mouth (when breathing)."

The Prophet, blessings and peace of Allah be upon him, said: "The one who persists in eating dirt is helping to kill himself." (Narrated by Al-Baihaqi; *dha'eef*)

In other words, the one who eats fruit without washing it; it is as if he is eating dirt, so he has helped to kill himself.



It was narrated from Abu Sa'eed Al-Khudri, may Allah be pleased with him, that he said: "He forbade drinking from the broken edge of the vessel or breathing into one's drink." (Narrated by Ahmad and Abu Dawood; *Saheeh*)

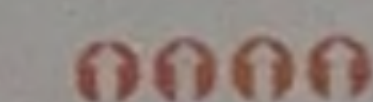
In other words, a cracked vessel is impermissible to use because this chip or crack contains germs. He also commanded us to clip our nails and rub between the toes and fingers and the tips of the digits. He also said that when someone goes to the washroom, he should not wipe himself with his right hand, because he eats with his right hand and shakes hands with people with it, so if he wipes himself with his right hand, then he would transmit this contagion to all people. This is the teaching of the Prophet, blessings and peace of Allah be upon him.

It was narrated that Abu Hurairah, may Allah be pleased with him, said that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Do not urinate in standing water which does not flow and then bathe in it." (Agreed-upon)

It was narrated that Ibn 'Abbas, may Allah be pleased with him, said, I heard that Messenger of Allah, blessings and peace of Allah be upon him, said: "Beware the three things that incur curses: relieving oneself in places where shade is sought, or in the road or in stagnant ponds." (Narrated by Ahmad; it is a *hasan Hadith*)

These were the teachings of the Prophet, blessings and peace of Allah be upon him, before there was any knowledge of germs or of contagious diseases which precedes health reports that state that 3 million people die every year because of a lack of hygiene and failing to wash their hands before they eat, and not paying attention to cleaning themselves after relieving themselves. This shows that the religion of Islam came to show people the straight path. The Qur'an guides to that which is most just and right. Allah, the Exalted, loves those who repent and He loves those who purify themselves.

(*Al-'Ijaz Al-'Ilmi* by Dr. An-Nabulsi)





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(Al-'Ijaz Al-'Ilmi by Dr. An-Nabulsi)







## Prayer

Allah, the Exalted, says:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

"And seek help in patience and As-Salah (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi'oon [i.e. the true believers in Allah — those who obey Allah with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]." (Soorah Al-Baqarah 2:45).

Prayer plays the greatest role in relieving worry, bringing joy and

strength to the heart, and bringing relaxation because of what it involves of connection between the heart and Allah. It is the best of deeds, as the Prophet, blessings and peace of Allah be upon him, said in the report narrated by Ahmad, Ibn Majah and Al-Hakim from Thawban, may Allah be pleased with him: "You should understand that the best of your deeds is prayer." (*Saheeh*)

Standing before Allah, the Almighty, in prayer has a great effect in maintaining good health and well-being. Allah, Most High, says:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

Verily, As-Salah (the prayer) prevents one from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers]. And Allah knows what you do." (Soorah Al-Ankaboot, 29:45).

Prayer is certain healing for the soul. It is proved that if the Prophet, blessings and peace of Allah be upon him, was grieved by something, he would turn to prayer.

(Its *isnad* is *hasan*; it was narrated by Ahmad and Abu Dawood)

It is also an effective remedy for the body. Ibn Majah narrated with a *dha'eef isnad* that Abu Hurairah, may Allah be pleased with him, said, the Messenger of Allah, blessings and peace of Allah be upon him, saw me when I was sleeping, complaining of a pain in my stomach. He said to me: "O Abu Hurairah, is your stomach hurting you?" I said, "Yes, O Messenger of Allah!" He said: "Get up and pray, for in prayer there is quick healing."

Prayer is a physical activity which improves the performance of mental and physical functions to the highest degree. The Messenger of Allah, blessings and peace of Allah be upon him, said, as was narrated by Ahmad: "The likeness of the five prayers is like that of a fresh, flowing river at the door of any one of you, in which he bathes five times every day. Would that leave any trace of dirt?" (*Saheeh*)



Prayer is indeed a sublime program that confirms the greatness of the Qur'anic teachings of this religion.

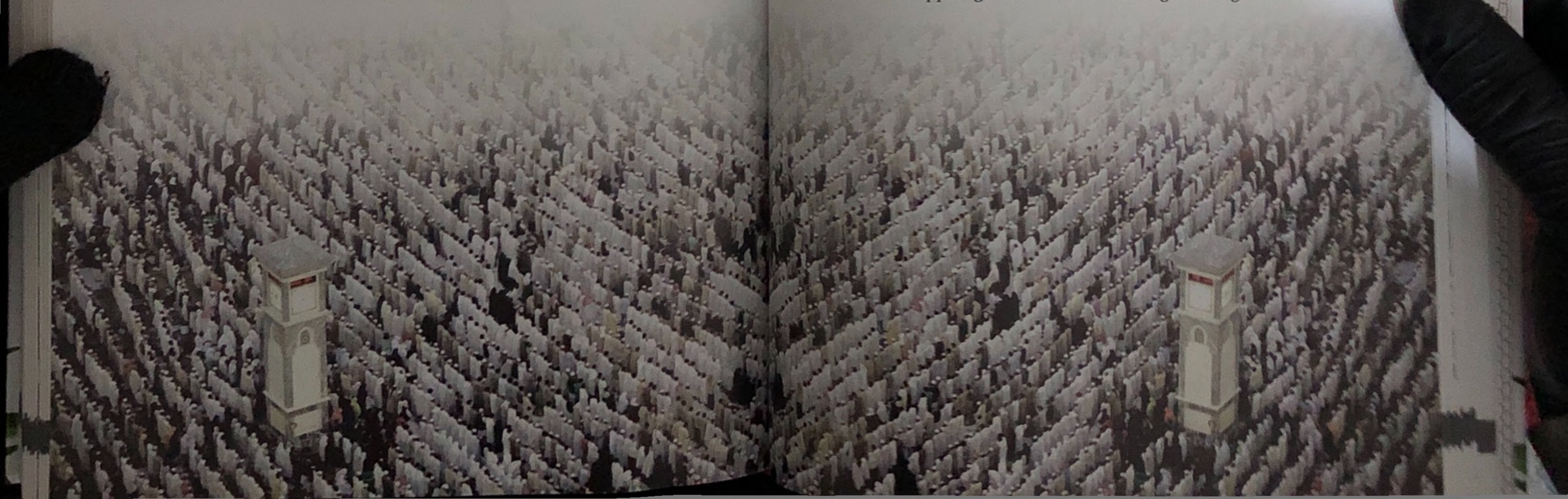
#### A True Story

M.S. from Saudi Arabia tells us his story. He says, "I did not know the way to the mosque even though my father was a *Sheikh* who taught the Qur'an. The wealth that was easily available to me corrupted me and kept me far away from the path of Allah. Then Allah willed that I should have a car accident, and I lost the ability to walk completely. The doctors confirmed that there was no clear reason for this handicap except that nervous shock had destroyed my ability to move. One day I was on my way to meet my new friend: the wheelchair to which I moved as soon as I left my car which had been adapted for use by the handicapped. Before my brother put me on the chair, the *muezzin* gave the call to *Maghreb* prayer. His voice was beautiful and suddenly touched my heart, moving me deeply. It was as if I was hearing the *Adhan* for the first time in my life, and I wept. My brother was surprised when I asked him to take me to the mosque so that I could pray with the congregation.

"Many days passed and I was praying regularly in the mosque. Even *Fajr* prayer I did not miss. Despite my intense suffering, I decided never to turn away from the path of Allah, the Exalted. One night, before *Fajr* prayer, I saw my father in a dream; he had risen from his grave and patted me on my shoulder while I was weeping, and said to me: 'O my son, do not grieve, for Allah has forgiven me because of you.' I felt very happy because of this good news and I went to pray and prostrate to Allah in gratitude. I saw this dream several times.

"Years went by, and one morning I was praying *Fajr* in the mosque next to our house. I was sitting in a wheelchair at the end of the first row, and the *Imam* began to recite a long supplication, *Du'a' Al-Qunoot*. I was deeply moved by his supplication; my tears rolled down and I felt my body trembling and my heart nearly leaping from my chest. I felt that death was close at hand. I calmed down suddenly and completed my prayer. After I said the *Salam*, I felt strength flowing through my body that I had never felt before. I got up out of the wheelchair and pushed it aside, so that I could stand on my feet and pray two *Rak'ahs* in gratitude to Allah, may He be Exalted.

"The worshippers gathered around me, congratulating me, and we





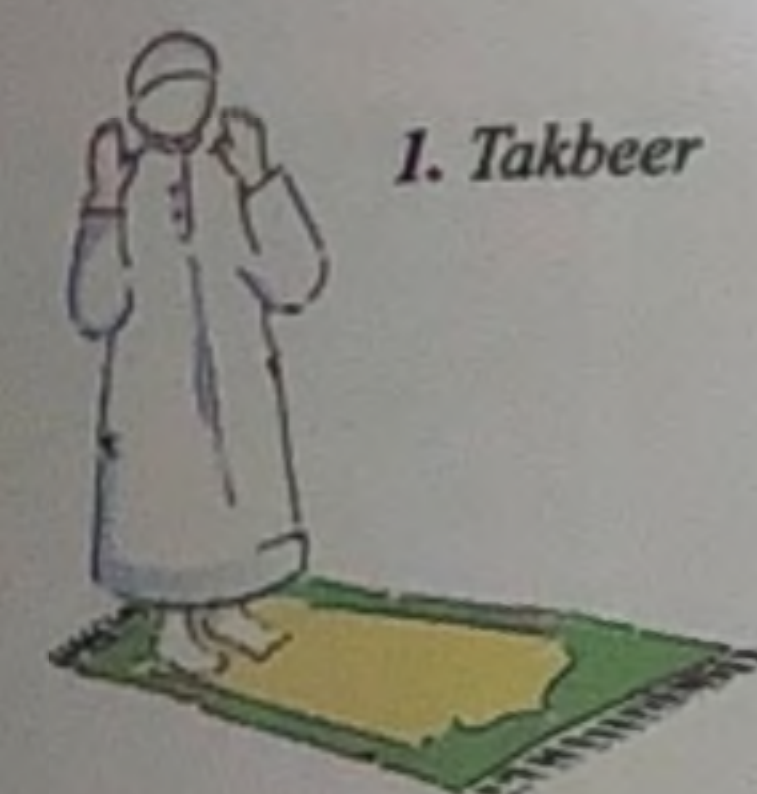
all wept together. My joy and sincere feelings cannot be described. The Imam came and whispered in my ear, as he embraced me, 'Beware lest you forget the bounty and mercy that Allah has bestowed upon you. If you think that you will disobey Allah, the Exalted, then go back to the wheelchair and never leave it until you discipline yourself'."

### Controlling the body's rhythms

Recent scientific research has shown that the times of Muslim prayer are in complete accordance with the times of physiological energy in the body, which makes it seem as if they are a leader controlling the rhythm of all bodily functions. It says in *Al-Istishfa' Bil-Salah*, by Dr. Zuhair Rabih: Cortisone, which is the hormone of activity in the human body, starts to increase sharply when the time for *Fajr* prayer begins, and it is accompanied by a rise in blood pressure. Hence one feels very energetic after praying *Fajr* prayer, between 6 and 9 a.m. Hence we find that this time, after the prayer, is a time for hard work and earning one's living. The Messenger of Allah, blessings and peace of Allah be upon him, according to the report narrated by Al-Tirmidhi, Ibn Majah and Imam Ahmad, said: "O Allah, bless my *Ummah* in its early mornings." (*Saheeh*)

Similarly, at this time levels of ozone in the air are at their highest. This gas has an energizing effect on the nervous system and on intellectual and physical actions. We see the opposite of that at the time of *Adh-Dhuha* or the forenoon, as the secretions of cortisone drop to their lowest level and one feels exhausted with the pressure of work and needs to rest. This happens nearly 7 hours after waking up early. At this point, the time for *Dhuhr* prayer begins and plays its role as the best source of comfort and tranquillity for the tired heart and body. After that, the Muslim tries to sleep for an hour, to rest and renew his energy. That is after *Dhuhr* prayer and before *Asr* prayer. This is what we call the *Qayloolah* or siesta, concerning which the Messenger of Allah, blessings and peace of Allah be upon him, said, as was narrated by Ibn Majah: "Seek help with the food of *Suhoor* (predawn meal) for fasting in the day and with the siesta for praying at night (*Qiyam Al-Layl*)." (*dha'eef*)

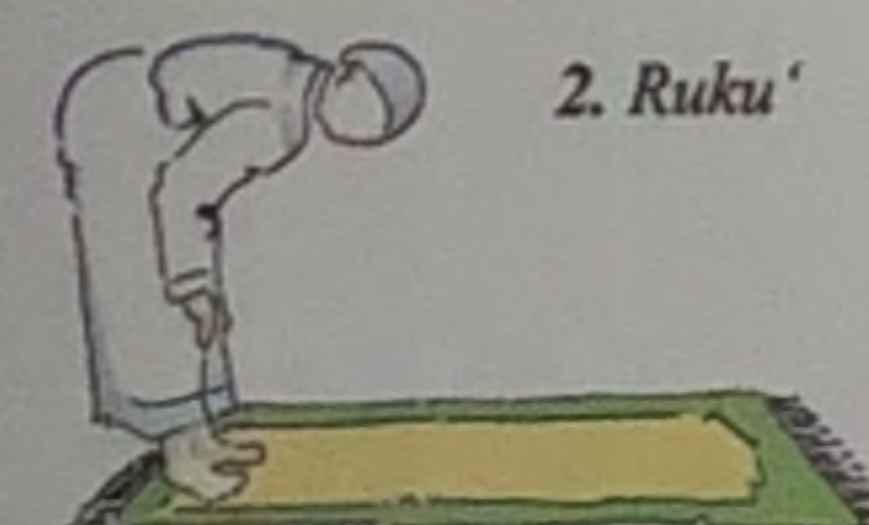
It has been proved scientifically that the human body, in general, undergoes great difficulty during this period, when the ratio of some relaxing chemical substances in the body rises, which pushes the



1. Takbeer



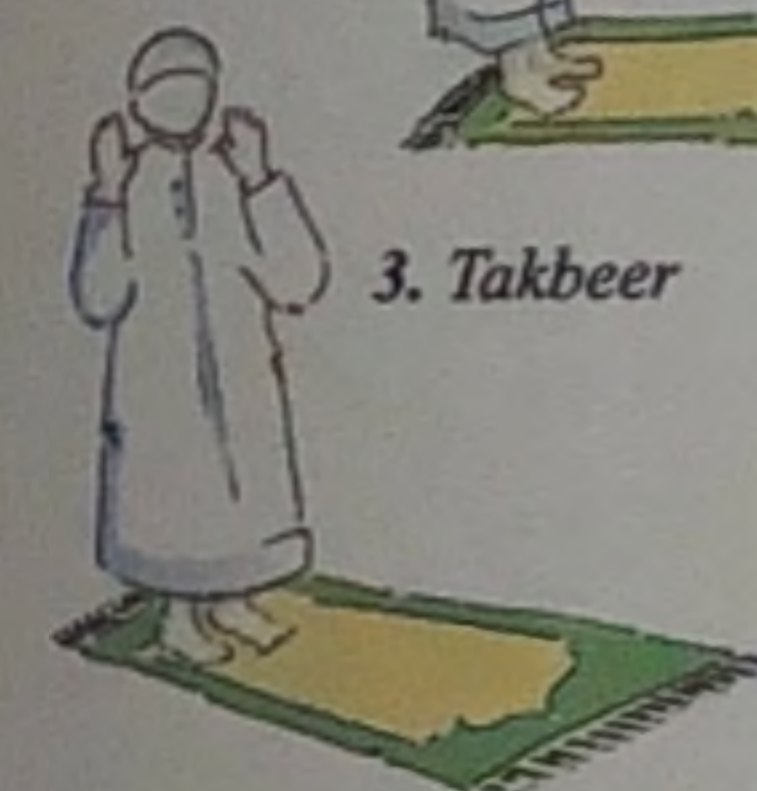
4. Sajdah



2. Ruku'



5. Jalsah



3. Takbeer



6. Sajdah

person to sleep. This happens nearly 7 hours after waking up early. So the body is at its lowest ebb of concentration and energy. If a person forgoes having a siesta at this time, his physical and mental coordination decrease greatly throughout the day. Then comes *Asr* prayer, after which the body resumes its activity once again and the level of adrenaline in the blood rises, which creates tangible energy in the physical faculties, especially the activity of the heart. Here, *Asr* prayer plays an important role in preparing the body, and the heart in particular, to face this sudden activity, which often causes serious problems for those who have heart disease, because the heart is shifting suddenly from relaxation to physical activity. Here we see the great wisdom behind the recommendation in the Holy Qur'an to pay particular attention to *Asr* prayer, as Allah says:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer - *Asr*). And stand before Allah with obedience [and do not speak to others during the Salah (prayers)]." (Soorah Al-Baqarah, 2:238).



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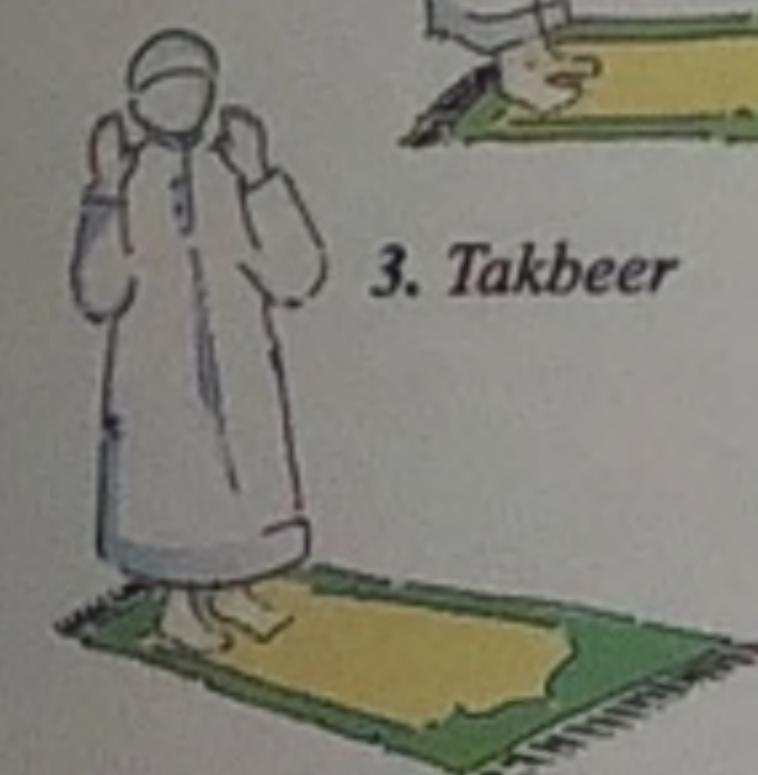
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The majority of exegetes of the Qur'an are of the view that the middle prayer here is 'Asr prayer. With the discovery that we have mentioned of the increase in secretion of the hormone adrenaline at this time, we begin to understand the wisdom behind the emphasis on performing the middle prayer. Performing it and the *Sunnah* prayers that are done with it gradually energizes the heart and makes it work more efficiently after having been in a state of extreme relaxation and without becoming exhausted. Thus all other faculties and senses in the body focus on the prayer, and it becomes easy for the heart, under the influence of this hormone, to control its natural rhythm which reaches its peak with the passage of time.

Then comes *Maghreb* prayer, and the secretion of cortisone decreases and the activities of the body start to decrease, while moving from light to darkness. This is the exact opposite of what happens at *Fajr* prayer. The secretion of melatonin which encourages relaxation and sleep increases, thus the body becomes slower and the prayer is like a transitional stage. Then comes 'Isha' prayer, the final stage in the day's journey, in which the body moves from a state of activity and movement to the state of one who has a complete desire to sleep as darkness spreads and the secretion of melatonin increases. Hence, it is

*Mustahabb* (recommended) for the Muslims to delay 'Isha' prayer until just before going to sleep, so that they can finish everything they have to do and sleep straight after it.

In the *Musnad* of Imam Ahmad, may Allah have mercy upon him, it is narrated from Mu'adh Ibn Jabal, may Allah be pleased with him, that when the Messenger of Allah, blessings and peace of Allah be upon him, delayed 'Isha' prayer one night, and the people thought that he had prayed and would not come out, the Messenger of Allah, blessings and peace of Allah be upon him, said: "Delay this prayer until it is dark, for you have been favored with it above all other nations and no nation prayed it before you."

We should not forget that regular secretion of melatonin is strongly connected to a person's mental and physical maturity, and this regulation can be achieved by making the body follow a fixed program and system of life.

Hence we find that commitment to performing the prayers on time is the best method to guarantee that a person will be in complete harmony with his daily activities, which will lead to the highest efficiency in the functions of the human body.







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## A real life story

Muhammad Mansoor from Beirut tells of his story regarding prayer: "I was working in a tourist restaurant on top of the Green Hill overlooking the sea. That was before the war which wiped out the resources of my country. The nature of my work meant that I had to sleep all day so that I could stay awake at night. The owner of the restaurant liked me very much and trusted me, and with time he left me

to run everything so that he could be free to attend to his other work. That was at the expense of my health, because I never stopped drinking coffee and smoking cigarettes so that I could stay awake all night.

"One night, there were not many customers and work finished before dawn. This was something unique in those days. We finished work and I closed up the restaurant, and I got in my car to go back home. On the way, I stopped briefly to admire the marvelous view of the sea in the moonlight. I paused for a long time, thinking, even though it was very cold. I feasted my eyes on a few of the twinkling stars, and I saw a meteor piercing the sky. I remembered my father telling us about those shooting

stars with which Allah, the Almighty, punishes the devils who try to overhear the news of heaven.

"My heart began to pound strongly as I remembered my father, a good man with simple dreams. I remembered him praying with humility and focus, and my eyes filled with tears as I remembered the day he died, and how he advised me to pray and said to me: This was the last advice of the Messenger of Allah, blessings and peace of Allah be upon him, to his Companions before he died.

"At that point, I quickly looked for a mosque and I did not know whether the people had prayed *Fajr* or not. Finally I found a small mosque, and I entered it quickly and I saw one man praying on his own, reciting Qur'an in a beautiful voice. I hastened to join him in prayer, then I suddenly remembered that I was not in a state of *Wudhoo*'; indeed it was necessary for me to do *Ghusl* (ritual bath), because my sins were many, and now I was in the position of one who had just recently become Muslim. The water was very cold, but I put up with it. After I came out, I felt that I was born again. I joined the *Sheikh* and completed my prayer after him. We spoke for a long time after the prayer, and I promised him that I would never miss a prayer with him in the mosque, by the leave of Allah.

"After that I took some time off work, during which I slept early and got up before dawn to pray *Fajr* with the old man, and we would sit and read Qur'an until the sun rose. The owner of the restaurant came to me and I told him that I could never work with him again in a place where alcohol was served and all kinds of sins were committed. The man went out, wringing his hands, and thinking that something had happened to my mind.

Allah, the Exalted, blessed me by His Grace and gave me a sense of calm and tranquility. I regained my health and I began to look for work that was in accordance with my new life. Allah enabled me to find work selling food and Allah blessed me with a good wife who wears *Hijab* with full conviction and who has made our house a haven of calm, tranquility and mercy. How I wish that all Muslims could know the value of organizing their lives in the manner that Allah wants and as defined by the times of the prayer! Prayer brought me back to life after I had been a ghost thinking that he was alive."

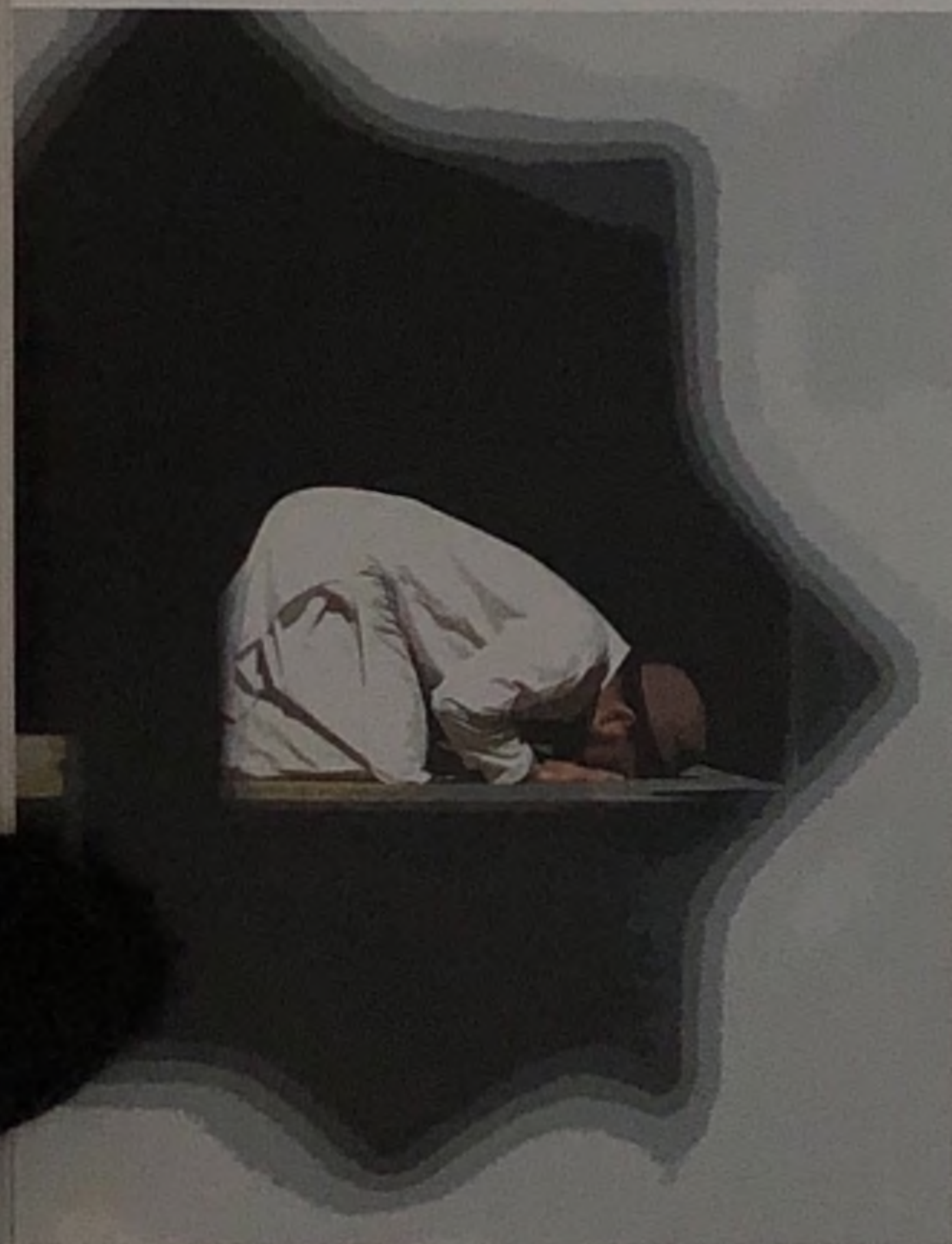
## Protection against varicose veins

"Varicose veins" refers to a common disorder in the veins of the legs, in which the veins appear thick, twisted, filled with blood and discolored, along the two lower limbs. It is a problem that affects a significant percentage of people, between 10 and 20 percent of all the inhabitants of the world. According to recent scientific research, it has been proved that there is a strong connection between performing



## A real life story

Muhammad Mansoor from Beirut tells of his story regarding prayer: "I was working in a tourist restaurant on top of the Green Hill overlooking the sea. That was before the war which wiped out the resources of my country. The nature of my work meant that I had to sleep all day so that I could stay awake at night. The owner of the restaurant liked me very much and trusted me, and with time he left me



to run everything so that he could be free to attend to his other work. That was at the expense of my health, because I never stopped drinking coffee and smoking cigarettes so that I could stay awake all night.

"One night, there were not many customers and work finished before dawn. This was something unique in those days. We finished work and I closed up the restaurant, and I got in my car to go back home. On the way, I stopped briefly to admire the marvelous view of the sea in the moonlight. I paused for a long time, thinking, even though it was very cold. I feasted my eyes on a few of the twinkling stars, and I saw a meteor piercing the sky. I remembered my father telling us about those shooting

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prayers and protection against varicose veins.

Dr. Tawfeeq 'Alwan, professor in the Faculty of Medicine in Alexandria, says: "By means of close observation of the movements of prayer, it was found to be distinguished by its amazing degree of fluid movement and harmony between standing, bowing, prostrating and sitting between the two prostrations. By precise scientific measurement of the pressure on the great saphenous vein at the ankle joint, it is as if the huge drop in pressure that occurs while bowing is nearly half.

When prostrating, it was found that the average pressure becomes very low. Of course, this drop in pressure is no more than complete rest for this vein which is screaming, as it were, because of the intense pressure on it while standing.

The posture of prostration makes the circulation as a whole work in the same direction as gravity. The blood which experienced difficulty in climbing up from the lowest point of the feet to the heart is now flowing easily from top to bottom. This process reduces a great deal of pressure on the veins at the top of the feet, when prostrating, thus reducing the possibility of developing varicose veins, which rarely happen to those who offer the obligatory and supererogatory prayers in a regular and proper manner.

#### Prayer and strengthening bones

The bones in the human body continually alternate between two stages: a stage of construction and a stage of destruction followed by construction, and so on. When a person is in a stage of growth and youth, the process of growth takes precedence so the bones increase in length and strength. After reaching the stage of maturity and as age increases, the destructive process takes over and the amount of bone mass begins to decrease and becomes more susceptible to breaking. And the spinal column also bends because of the collapse of the discs and the decrease in length and strength.

In general, the activity and strength of the bones is due to the strength of pressure and pulling exerted by the muscles and tendons while expanding and contracting, as these muscles and tendons are attached to the bones. It has been proved recently that inside the bone there is an electrical current with two different poles which has

an effect on distribution of the functions of the bone cells according to their specialties, whether construction and destruction; they also define, to a large extent, the aspects of the cells' activities. Experiments have proved that in a state of inactivity and rest, the electrical current decreases which leads loss of some of the substance of which the bones are formed, so they become soft and weak. Even in travel into space, experiments proved that in the complete absence of gravity, the muscles grow weak and the bones soften as a result of not resisting the force of gravity.

From this we may conclude that complete rest affects the bones and causes atrophy; loss of movement leads to destructive cell activity and weakness in the constructive cells, which leads to loss of bone material. Here a question springs to mind: is it possible for the Muslim to spend days in which he rests continually and is inactive for a long time? Is it possible to stop that electrical current which renews activity of the bones in his body?

Performing 17 *Rak'ahs* per day in the obligatory prayers and a greater number than that in the *Nafil* (voluntary) prayers cannot be done unless a person is committed to doing physical movements for no less than two hours per day. Thus it is throughout a Muslim's life, because he never stops praying. So it is a cause of strengthening his bones and making them stronger and more sound. This explains what we see in societies where people pray regularly as in the countryside of Egypt and other countries for example where there is no curvature of the spine such as happens in old age. It also explains why Muslims who are committed to the teachings of their religion are distinct in health and physical wellbeing in general.

The Islamic conquests throughout history and the rare heroism and physical strength by which the Muslim horsemen were distinguished are too well-known for there to be any need to speak of them. The non-Muslim can never know the value of prayer unless he prays and stands before Allah, Most High, in humility, acknowledging His Oneness and His Bounty and Greatness, then he feels divine energy flowing through his heart and body which motivates him always to move forward on the straight path of Allah.



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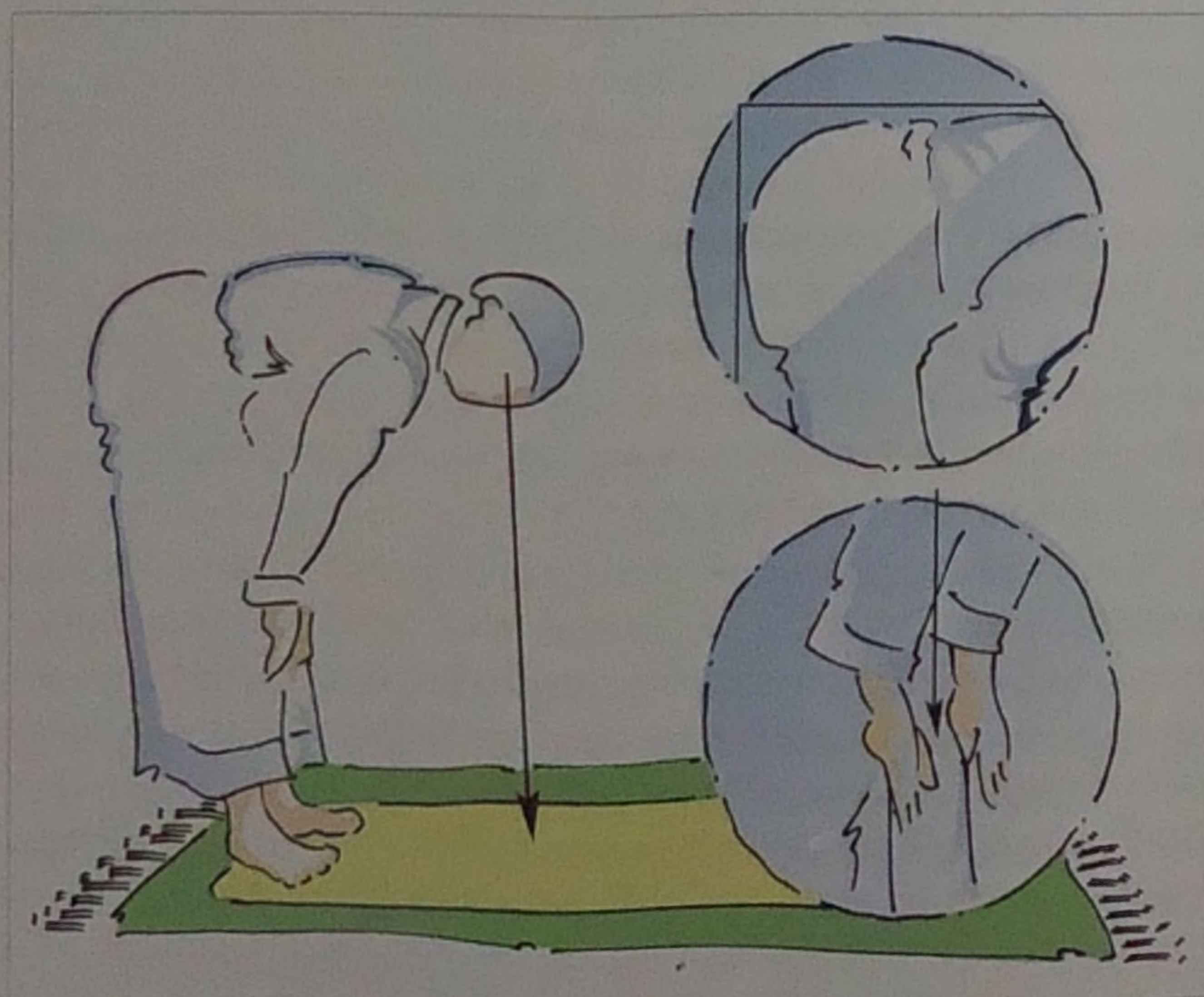
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## Prayer as a psychological remedy

Properly focused prayer helps to calm the soul and relieve tensions for many reasons, the most important of which is the person's realization that all his problems are insignificant before the Might and Greatness of the Creator Who is in control of this vast universe. Thus the Muslim comes away from his prayer having cast off all the problems and worries that were weighing him down, and he leaves the remedy and handling of those problems to the All Merciful Lord. Moreover, prayer leads to relief from tension because of the ongoing changing movements in it. It is well-known that this change of movement brings about important physiological relaxation in the body. The Messenger, blessings of Allah be upon him, commanded any Muslim who feels angry to pray. It has also been proved scientifically that prayer has a direct impact on the nervous system, as it calms it down and maintains balance. It is also regarded as a successful remedy for insomnia resulting from anxiety.

Dr. Thomas Hyslop says, "One of the most important factors that



help with sleep, that I have come to know through many years of experience and research is prayer. I say this as a doctor: prayer is the most important means that man knows. It brings tranquillity to the heart and calms the nerves."

Dr. Alexis Carrell, Nobel Prize winner in medicine, says of prayer, "It brings about amazing energy in these systems and parts of the body. Indeed it is the greatest generator of energy that has ever been known up until today. I have seen many patients who failed to be healed by drugs, but prayer intervened and healed completely from their diseases. Prayer is like radium, it is a source of energy. I have seen the effects of prayer in the treatment of various diseases such as tuberculosis, osteomyelitis, ulcerated wounds, and cancer and so on."

Reciting Qur'an carefully in prayer according to the rules of *Tajweed* regulates the breathing. The movement of the muscles of the mouth which accompanies recitation reduces feelings of exhaustion and gives the mind energy as has been proved in some modern medical research.

Prostration plays a profound role in dispelling anxiety from the Muslim's heart, as he feels a wave of tranquillity washing over him and a flood of light and *Tawheed* fills his heart.

Many people in Japan fall down prostrate when they feel exhaustion, pressure and depression, without realizing that this action is one of the pillars of Muslim prayer.

## The real life story about the power of prayer

A Filipina lady, Jameelah Lama, tells us her story with prayer. She says, "I had no meaning or aim in my life. There was a question which kept following me and making me scared all the time: why was I alive? What would be the end of this farcical story? Everything around me was telling me of foolishness and irrationality. I grew up in a Catholic family that taught me the teachings of this religion with extreme strictness, and they hoped that I would be one of those who worked in the missionary field, propagating this religion at the global level, but deep down inside I was certain that this would never happen.

"I would wake up every day at dawn; something was telling me



to pray so that I could escape from severe tension and depression that was affecting me at that time. That happened at sunset too. In fact, I began to pray in the Christian manner, which was the only way I knew, but my feeling of spiritual emptiness was still hounding me and dominating me despite my continual prayers.

"I was thirsting for something else, but I had no clear idea of what it was. Tears often fell from my eyes, and I prayed to God to give me light and insight and patience. My worry and anxiety increased, and I was filled with emptiness and confusion dominated my life to an extent beyond my comprehension."

Jameelah goes on to say: "One day, as my tension had increased, and I felt a strong desire to look for a place to pray in which there were no images. I looked for this place for a long time until I finally found it: a small and beautiful mosque on the edge of our town, among the green fields, in the midst of the rice paddies. As soon as my feet crossed the threshold, my heart began to beat fast and I felt happy, and I was certain that this was the place that my heart had called me for a long time to look for.

"One of the Muslim women taught me how to do *Wudhoo*' and how to pray to Allah, the One, the Almighty, and I joined the Muslims' in prayer for the first time in my life. When I began to pray, I was overwhelmed with tranquility and peace of mind. This had never happened to me before in my life. When I prostrated before Allah with the worshippers, my spirit overflowed with boundless happiness. I felt that I would fly with joy after finding this prayer...

"This prayer is exactly what I was thirsting for. It has become my beloved friend and my constant companion by means of which I get rid of all anxiety and suffering. I have bid farewell to depression forever, and it no longer has any meaning in my life after Allah, may He be Glorified and Exalted, guided me to Islam and honored me with love of prayer. I can find no comment to make on this apart from saying: praise be to Allah, the Exalted, Who guided me to this, and I could not have been guided had not Allah guided me."

#### Other medical benefits

- It should be noted that prayer strengthens the abdominal muscles, because it prevents the accumulation of fat which leads to obesity and weakness, and it prevents bad posture and increases agility.
- Prayer with its numerous movements increases the movement of the intestines, and reduces constipation and protects against it. It also strengthens the secretions of the gall bladder.
- The postures of bowing and prostrating, and what happens then of pressure on the ends of the toes, leads to a reduction of pressure on the brain. This is like the effect of massaging the toes, which instils a feeling of relaxation and calm.
- Lengthy prostration leads to restoring blood pressure to its natural levels in the entire body, and works to push blood to all parts of the body.

#### Benefits of prayer for pregnant women

Doctors have come up with exercises for pregnant women which are exactly like the movements of prayer. If they knew that all pregnant Muslim women pray in this manner, they would have no need to come up with this exercise regime, and they would just advise pregnant women to pray regularly. Undoubtedly those who are famous for coming up with these exercises are not Muslim, and most of the women who follow this program are not Muslim.

As for the Muslim woman, she has this prayer with which Allah has blessed her. If she does it regularly as an act of worship to Allah, may He be Glorified and Exalted, then the bounty of Allah, the Exalted, toward her will be great; He will give her in this world many immediate physical benefits which she will acquire automatically, and it will benefit her in pregnancy and birth and after she becomes pure following *Nifas*, let alone the benefits and great reward she will gain in the Hereafter.

So it is essential to note some of the physical benefits that the pregnant woman gains from prayer. There follow the most important



physical and psychological benefits:

- She gains flexibility for most limbs and muscles of the body; it makes it easy for the spinal column and pelvis to move at the joint, which protects the stability and upright stance of the body.
- It stimulates circulation of the blood in the heart, brain, arteries and veins, which helps to ensure that nourishment reaches the fetus regularly through the blood, and also helps the fetus to grow properly.
- It protects the flexibility of the joints of the pelvis and the abdominal muscles, which has the greatest effect on the shape of the pregnant mother.
- It improves the tone of the muscles.
- It raises morale and self-confidence, gives control over the body and increases the ability to concentrate.
- Dr. Najwa Ibrahim Al-Sa'eed 'Ajlan, a teacher in the Faculty of Medicine in Tanta University, and obstetrician/gynecologist in the Riyadh Medical Center, was asked what she thinks of how the pregnant woman can benefit from prayer, and she replied:
- The pregnant woman, as is usually the case, especially in the last months, is weighed down by the fetus, but when she performs the prayer, her movements help to stimulate the circulation and protect her against the problem of varicose veins, as happens to some women.
- The most common problem faced by pregnant women is indigestion, which makes them feel bloated and nauseous, which is difficult to put up with. Prayer helps to overcome symptoms of indigestion suffered by pregnant women. Bowing and prostration help to strengthen the muscles of the stomach wall, and they help the stomach to contract and perform its function in the best possible manner.
- There are helpful exercises for pregnant women which are very similar to the movements of prayer, which make the ligaments of the pelvis soft, especially in the final weeks of pregnancy. They also strengthen the abdominal muscles and prevent flabbiness.
- In the final weeks of pregnancy, there are also exercises which are very similar to bowing and prostration during prayer. This

is very important to help the fetus take the right position during childbirth, so that he can be born naturally by the leave of Allah, the Exalted.

These benefits that the pregnant woman finds in prayer also benefit her at the time of birth, as they help her to go through this process easily and complete it in the shortest possible time, because of her self-confidence and control of her body, and her ability to focus throughout the process of birth, instead of being afraid, screaming and making uncontrolled movements.

Proper focus in prayer (*Khushoo'*)

Allah, the Exalted, says:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

"Successful indeed are the Believers. Those who offer their Salah (prayers) with all solemnity and full submissiveness." (Soorah Al-Mu'minoon, 23:1,2).

*Khushoo'* is a means of developing the ability to focus the mind, a quality which will be of the greatest help in achieving success and prosperity. *Khushoo'* makes the worshipper control his thoughts throughout the prayer, and this undoubtedly develops the ability to focus the mind and becomes the greatest help in all one's actions.

William Moulton, a specialist in psychology, says, "The ability to focus is a quality that is second nature to every prominent person."

And he says concerning the way to acquire this attribute, "This ability can be acquired with practice, and practice requires patience in order to move from absentmindedness to focus, which is the fruit of persistent effort."

We may sum up by noting that *Khushoo'* in prayer is the greatest means of developing the ability to focus the mind for the Muslim.

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## The Scientific Miracle in Fasting

*Dr. 'Abdul Jawwad Al-Sawi – Researcher in the Scientific Miracle Committee*

Many people believe that fasting has a negative effect on their health, and they regard their bodies as mere machines which can only work with fuel. There is an agreement that eating three meals a day is necessary to keep them alive, and that missing a single meal can cause a great deal of harm. This belief is a natural result of scientific ignorance of the nature of the Islamic fast and its certain benefits. We will shed light on some scientific miraculous aspects of the fast.

First miraculous aspect:

Protection against health problems and disease

Allah, may He be Glorified and Exalted, tells us that He has enjoined fasting upon us and upon those who came before us, so that we may acquire thereby the *Taqwa* and faith that will keep us away from

disobedience and sin, and will protect us against many physical and psychological diseases and health problems.

Allah, the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)." (Soorah Al-Baqarah, 2:183).

And the Prophet, blessings and peace of Allah be upon him, said: "Fasting is a shield."

In other words it is a protection and a screen. (Narrated by Ahmad, Muslim and An-Nasa'i)

Some of the protective benefits of fasting against many diseases and health problems, both physical and psychological have been proved through medical research:

- Fasting strengthens the immune system and protects the body against many diseases, as it improves the functioning of the lymphatic cells by a factor of 10. It also increases the number of T lymphocytes by a large amount, and it raises a number of some kinds of antibodies in the blood, and stimulates the immune activity as a result of the increase in low-density fatty proteins. (Riyadh Albiby and Ahmed Elkadi: A Preliminary Report on the effects of Islamic Fasting on Lipoproteins and Immunity, JMA, vol. 17, p. 84).
- Protection against the disease and dangers of obesity, as obesity may be caused by environmental, psychological or social factors which may lead to a disorder in metabolizing food. All these factors which may result in obesity can be guarded against by fasting, which provides mental and psychological stability as the result of the atmosphere of faith that encompasses the fasting person, with a great deal of worship, *Dhikr* and reading Qur'an, and keeping negative emotions and tension in check, controlling desires and inclinations, and directing psychological



and physical energy in positive and beneficial ways.

- Fasting protects the body against developing kidney stones because it raises the level of sodium in the blood, so it prevents crystallization of calcium.
- Fasting protects the body against the dangers of the accumulation of toxins in the cells and tissues which results from eating food throughout the year, especially preserved and processed foods, taking medicine and breathing air that is polluted with these toxins.
- Fasting reduces and eases intensity of sexual desire, especially in young people, thus it protects the body against psychological and physical pressure and deviant behavior. This is in fulfilment of a miracle in the *Hadith* of the Prophet, blessings and peace of Allah be upon him: "O young men, whoever among you can afford it, let him get married, for it is most effective in lowering the gaze and guarding chastity. Whoever cannot afford it should fast, for it is a *Wija'* (shield) for him."

So he told young men to fast and do a lot of it, because the Prophet (blessings and peace of Allah be upon him) said: "He should fast," i.e., you should fast often.

Research has been done on the effect of continual fasting on the sexual glands.

K. Inesh, Beitins, Thomas, Badger, et. al. Reproductive Function during Fasting. *Journal of Clinical Endocrinology and Metabolism*, 1981, 53:257-266. This had positive results and shed light on the miraculous aspect of this *Hadith*.

It was found that fasting a great deal, accompanied by moderation in eating and drinking and doing regular activities is very close to continuous fasting in which a person refrains from food completely. The young man reaps the benefits of fasting, namely reducing the intensity of his desire in an easy manner, without exposing himself to the danger of prolonged continuous fasting.

This research clearly highlights the miraculous nature of the words of the Prophet, blessings and peace of Allah be upon him: "It is a *Wija'*

(shield) for him" in two ways:

- It indicates that the testicles are the source of the factors which provoke sexual desire, as the meaning of *Wija'* (translated above as "shield") is crushing the testicles of the male animal, which takes away sexual desire, and cutting them off makes him like a eunuch. It has been proved that in the testicles are specialized cells which produce the hormone testosterone, which is the hormone that provokes sexual desire. Cutting off the testicles takes away this desire and extinguishes it completely.
- Fasting a great deal calms and controls sexual desire. This research proves that the levels of testosterone decrease to a great extent during continual fasting, and even three days afterward and then it rises sharply after that. This confirms that fasting has the ability to control sexual desire and also improve it afterward. It also confirms the benefit of fasting in increasing fertility in men after breaking the fast.

So fasting strengthens the immune system, protects the body against the formation of kidney stones, rids it of toxins, protects against obesity and controls and regulates sexual desire.

Second miraculous aspect:

Protection against psychological problems

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

"And that you fast is better for you if only you know." (Soorah Al-Baqarah, 2:184)

After Allah, the Exalted, told us and His Messenger, blessings and peace of Allah be upon him, that fasting gives us protection against physical and psychological problems and forms a barrier and shield for us against the punishment of Allah, Most High, He told us that there is benefit in fasting, not only for those who are healthy and not travelling, but also for those who are sick or travelling who can fast with difficulty, such as the elderly and those who come under the same rulings as them. Allah says:



﴿أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

"[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know." (Soorah Al-Baqarah, 2:184).

This refers to the virtue and benefits of fasting, because of the general meaning of the words in the phrase:

﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾

"And that you fast is better for you."

(Mahasin Al-Ta'weel by Al-Qasimi, 2/87)

These benefits have become clearly established during our time, for those on whom Allah has enjoined fasting and for those among the people who are excused but who are able to do it, those who are able to eat two meals, *Iftar* and *Suhoor*, like those who are healthy.

- There are some serious diseases in which they thought there was a fear of danger to the patient if he fasts

Doctors thought in the past, and still think, that fasting affects patients with disease of the urinary tract, especially those who have stones or kidney failure, so they advise their patients not to fast and to consume a large amount of liquids.

But the opposite has been proved, as fasting may prevent formation of some stones and dissolve some minerals. Fasting has never had any effect at all even on those who suffered the most serious disease of the urinary system, namely kidney failure with repeated dialysis.

It was believed that the relative loss of body fluids, reduction in heart rate and increase in tiredness during fasting had a negative effect on preventing thrombosis, which is one of the most serious diseases.

But it has been proved that the Islamic fast does not have that effect on patients who take proper doses of medicine.

[Jalal Saour: *Does Ramadan Fasting Complicate Anticoagulant Therapy?*, *Fasting: Its Effects on Health and Disease: Basic Principles and Clinical Practice*. (Abstracts). College of Medicine, King Saud University, Riyadh, December 1990]

- It has been proved that fasting does not pose a danger to most diabetes patients; rather it may be beneficial for many of them.
- (Sulimani, RA, Famuyiwa, FO and Lagan, MA: Diabetes Mellitus and Ramadan Fasting: The Need for Critical Appraisal. *Diabetic Medicine*, 1988, 8:549-552)
- Some diseases which may be treated by fasting:
- Fasting is a remedy for a number of serious diseases, the most important of which include the following:
- Diseases resulting from obesity, such as atherosclerosis, blood pressure and some heart diseases.
- It is a remedy for some peripheral vascular diseases, such as Raynaud's disease and so on. (S.M. Bakir, "Can Fasting in Ramadan Help in Some Peripheral Vascular Diseases?", *JIMA*, vol. 23: 163-164)
- Continual (medical) fasting is a remedy for chronic rheumatoid infection. (ANN Mariuden, N. Venizelos and Pamblad: "Neutrophil Functions and Clinical Performance after Total Fasting in Patients with Rheumatism." *Annals of Rheumatic Disease*, 42)
- Islamic fasting is a remedy for high gastric acidity, and hence it helps in healing stomach ulcers along with suitable medicine. (Muazzam MG, Ali MN and Husain A (1963): "Observations on the Effects of Ramadan Fasting on Gastric Acidity", *The Medicus*)
- Fasting does not pose any danger to nursing mothers or pregnant women, and it does not alter the chemical composition or cause any metabolic changes in the body in nursing mothers, or during the early and middle months of pregnancy. But they



may be advised not to fast for the sake of the nutrition of the fetus.

Other benefits of fasting:

- Fasting enhances the processes of digestion and absorption in the digestive system and other connected functions in the most perfect and complete manner. This is done by not adding more food and drink to the meal while it is being digested and absorbed.
- Fasting also allows the digestive system and other connected functions to rest, by refraining from consuming food and drink for a period that varies between 9 to 11 hours after the food has been absorbed. It also allows the mechanisms of absorption in the intestines to rest during this period.
- It enables the cleansing of the intestines as a result of its continuous work. (M.Y. Sukkar, H.A. El-Munshid & MSM Ardawi, 1993: *Concise Human Physiology*. Blackwell Scientific Publications, Oxford, pp. 175ff)
- Fasting enables the endocrine glands that are connected to metabolic functions, during the period after absorption, to perform their functions of regulating and secreting vital hormones in the most perfect manner, by stimulating the on-off mechanism on a daily basis. Thus balance is achieved between the hormones of opposite functions, such as growth hormone and insulin, which are hormones for building cells, and glucagon and cortisol, which are hormones that destroy cells. Thus the concentration of amino acids in the blood and the metabolism depend on the subtle balance between these hormones.
- Fasting stimulates the metabolism process or the metabolization of food in building and destroying glucose, fats and proteins in the blood, so that the metabolism may perform its functions in the best manner.
- If the body is limited to building only, and it focuses on storing food, then the process of building will dominate the process of destruction, and the latter will be affected because of not being

used properly and will be weakened gradually. The signs of this will appear when the body is exposed to sudden stress, such as lack of food in sickness or in health. In that case man may not be able to resist sickness.

- Fasting improves fertility in women and men alike.
- Fasting, improves the ability to learn and strengthens the memory.
- Sick and weak cells in the body are destroyed when the destruction processes dominates the constructive during fasting, and the cells are renewed during the construction phase.
- Similarly, observing the Islamic fast is an act of obedience and submission to Allah, the Exalted, and seeking that is with Him, may He be Glorified, of reward. This is an action which is of great benefit for both body and soul, as it instils calm and tranquility in the heart which in turn is reflected in the smooth completion of metabolic processes.
- Fasting as a conviction and practice strengthens many psychological aspects of man: it strengthens his patience, perseverance and willpower, and it regulates his inclinations and desires, and it brings tranquility, contentment and joy to his heart. The Prophet, blessings and peace of Allah be upon him, told us of that when he said: "The fasting person has two moments of joy, when he breaks his fast he rejoices and when he meets his Lord he rejoices over his fasting." (Agreed upon)
- It has been proved with definitive scientific evidence that the Islamic fast has no negative effect on muscle function or stamina. On the contrary, the results of valuable research which was carried out by Dr. Ahmad Al-Qadi and his companions in Panama City in Florida demonstrate that the level of physical exertion and hence the efficiency of muscle function improved by a rate of 200 percent in 30 percent of the people studied and by 7 percent in 40 percent of them. The heart rate improved by a rate of 9 percent, and feelings of exhaustion in the legs improved by a rate of 11 percent.

This cancels out the widespread notion held by many people that



fasting weakens physical effort and affects energy, so they spend most of the day sleeping and lazing about.

Third miraculous aspect:

The ease of the Islamic fast

Scientific studies conducted on the functions of various parts of the body during the stages of hunger point to the ease of the Islamic fast, in accordance with the words of Allah:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

"Allah intends for you ease, and He does not want to make things difficult for you." (Soorah Al-Baqarah, 2:185).

Commenting on this Verse, Al-Razi, may Allah have mercy upon him, said, "Allah, the Almighty, has enjoined fasting in a way to make it easy; He has only enjoined it for a short period of the year, and He has not enjoined this short period on the sick or travellers."

The ease of the Islamic fast becomes clear in the way the nutritional needs of the body are met and it is not deprived of any of the nutrients that are essential to it. During this fast, the person refrains from eating and drinking for a limited period of time, from dawn until sunset, and he is free to eat and drink all kinds of permissible food and drink at night. Thus the Islamic fast is regarded as a commitment to changing the times of eating and drinking only, it is not an obligation to abstain completely from food for a long period or even for a 24-hour period, so as to make it easy for the *Ummah* (nation) of the Seal of the Prophets, blessings and peace of Allah be upon him. This fact became clear after advances in methods of acquiring technical knowledge in this era.

Medical sources divide starvation into three stages: early, middle and long term.

(J. Hywel Thomas and Brian Gillham: *Will's Biochemical Basis of Medicine*, 2<sup>nd</sup> edition, 1989, London, pp. 97-114, 272-79)

The early stage begins after the end of the period of absorption of the last meal consumed (in other words, approximately 5 hours after eating) and until the end of the post-absorption period, which lasts

approximately 12 hours, and may last up to 40 hours according to some scientists. Within this period the Islamic fast takes place, as it occurs within the period of absorption of food. This period of refraining from food is completely safe according to scientific standards. Glucose is the only fuel for the brain and fats do not oxidize in the amount that may lead to the production of ketone bodies in the blood during this period. Similarly, protein is not consumed to produce energy to the extent that creates a nitrogen imbalance in the body. This prompted some scientists to omit the post-absorption phase from the stages of starvation altogether. This fact makes the Islamic fast unique in its ease, unlike the other stages of starvation.

From discussing the facts mentioned above, we realize that the length of the Islamic fast, which varies from 12 to 16 hours on average, falls partly in the period of absorption and most of it falls in the post-absorption period, during which stimulation of the mechanisms of absorption and metabolism occurs in a balanced manner. The mechanisms of breaking down glycogen, oxidizing and breaking down fats, breaking down proteins and forming new glucose from it are activated, and no dysfunction in any of its systems occurs in the human body: fats are not oxidized in the amounts that lead to the production of harmful ketone bodies; no negative nitrogen balance occurs with regard to the balance of protein metabolism. The human brain, red blood cells and nervous system rely on glucose alone for energy, whereas starvation or medical fasting short or long term do not stop when these mechanisms are stimulated; rather it may become so intense as to create some dysfunction in some of the body's systems.

The Islamic fast is regarded as unique, because it involves two stages of building and breaking down. After the meals of *Iftar* and *Suhoor*, the body begins to build important components in the cells and to replenish stored substances which were used up in the production of energy. After the period of absorption of the morning meal (*Suhoor*), the break-down phase begins: stored nutrients such as glycogen and fats are broken down to provide the body with the energy it needs for its movements and activities during the day of fasting.

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Hence, the Prophet, blessings and peace of Allah be upon him,



emphasized the importance of eating *Suhoor*. It was narrated that Anas Ibn Malik, may Allah be pleased with him, said, the Messenger of Allah, blessings and peace of Allah be upon him, said: "Eat *Suhoor*, for in it (*Suhoor*) there is blessing." (Agreed upon)

*Suhoor* provides the body with a meal for the construction period for about four hours, starting from the time of refraining from food. This also reduces the post-absorption period as much as possible, as the Prophet, blessings and peace of Allah be upon him, urged haste in breaking the fast when he said: "The people will still be upon the right way so long as they hasten to break the fast." (Agreed upon)

And he also encouraged delaying *Suhoor*. Zaid Ibn Thabit, may Allah be pleased with him, said, We ate *Suhoor* with the Messenger of Allah, blessings and peace of Allah be upon him, then we got up to pray. "It was said, 'How long between the two?' He said, (the time it takes to recite) fifty verses." (Agreed upon)

That would lead to reducing the period of fasting also to the shortest possible time, so that the duration would not go beyond the post-absorption period as much as possible. Hence, the Islamic fast does not cause any hardship and does not put any harmful psychological pressure on the human body under any circumstances whatsoever.

Based on these facts, we may be certain that only the functions of digestion and absorption are affected by the fast, not the processes of nourishment. The cells of the body function normally and get all that they need from these stores after the nutrients are broken down, which is regarded as digestion within the cell. Glycogen is turned into the sugar glucose, and fats and proteins are turned into fatty acids and amino acids through the action of a complex network of enzymes and precise chemical interactions, before which man stands amazed, acknowledging the majesty and knowledge of Allah, the Exalted, and the Greatness of His Might and the precision of His creation.

Who told Muhammad, blessings and peace of Allah be upon him, that in fasting there is protection for man from psychological and physical harm? Who told him that in it are benefits to be gained by healthy people? Who told him that fasting is easy and does not harm the body or exhaust the soul? Who informed him that fasting a great

deal reduces sexual desire and reduces its severity and intensity, especially in young people, thus safeguarding them from sexual and psychological problems and deviant behaviour, especially if they grow up in an environment in which this fasting is not known or practiced? It is none other than Allah, the Exalted.

#### Smokers in Ramadan

With regard to smokers who want to give up the habit, they will find in fasting good grounds to put that into practice. Not smoking for the period between dawn and sunset is sufficient for developing the will-power and physiological conditions which result in enabling a person to give up the habit of smoking. As time goes by during the month of Ramadan, this craving for cigarettes becomes much weaker and the smoker will be able to give up this habit altogether.

#### Pregnant women and breastfeeding mothers

Pregnant women are advised not to fast, and that is because of the increased need of the metabolism due to the presence of the fetus, which leads to increased levels of ketone bodies which are harmful to the fetus. Breastfeeding mothers will also notice a decrease in the amount of milk while fasting, especially in hot weather, and the infant will suffer due to insufficient milk supply.

#### Menstruating women and those who are bleeding following childbirth

Women who are menstruating or bleeding following childbirth are obliged not to fast because they are regarded as impure from an Islamic point of view.

Allah says:

﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ

"They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses)." (Soorah Al-Baqarah, 2:222)

Delaying the monthly period by using drugs during the month of



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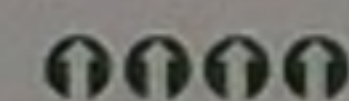
Ramadan is not forbidden.

Thus it is clear that the month of Ramadan is the month of psychological and spiritual training, overcoming the *Nafs* that is inclined towards evil, and aspiring to a level of noble humanity and complete submission to Allah.

#### Conclusion

In conclusion, we may sum up by noting that by means of the Ramadan fast, glycogen is continually renewed in the body and the mobilization of lipid reserves increases. The body is denied intake of food that is surplus to requirements. That leads to the possibility of reducing waste resulting from metabolic processes in the cells of the body, and thus the body is able to rest somewhat for a month with regard to processes of the digestive system, liver, kidneys and so on.

(Dr. Qasim 'Abdur Raheem and others: *Ta'theer As-Siyam Al-Islami* 'Ala Marda Al-Kila Wal-Masalik Al-Bawliyah, Nashrat Al-Tibb Al-Islami, issue No. 4 - *A'mal wa Abhath Al-Mu'tamar Al-'Alami Al-Rabi'* 'An Al-Tibb Al-Islami, Munazzamah Al-Tibb Al-Islami, Kuwait, pp. 707-714 - *As-Siyam Mu'jizah 'Ilmiyah*, Dr. 'Abdul Jawwad Al-Sawi, p. 1223 - *Daleel Jadeed 'Ala Al-'Tjaz Al-'Ilmi li Hadith Soomoo Tasihhu* by Dr. Ahmad Al-Qadi)



# Hajj

(Pilgrimage)

Allah, the Exalted, says:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)" (Soorah Al-Hajj, 22:27)





This Verse points to miraculous aspects and great benefits.

The word '*Ameeq* (translated as deep and distant) testifies to the miraculous nature of the Qur'an which 1,400 years ago indicated that the earth is round. If it were flat, as was believed at the time the Qur'an was revealed, it would have said *Ba'eed*, i.e., *Fajjin Ba'eed* (distant mountain highway), because the word *Ba'eed* refers to distance between two points on one level, but the earth is round and those who come to Makkah Al-Mukarramah come from all parts of the earth and from all directions, hence Allah, Most High, said:

﴿مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

"Every deep and distant (wide) mountain highway."

Makkah Al-Mukarramah is the center point of dry land on Earth (the center of the Earth); this new fact took many years of research to discover.

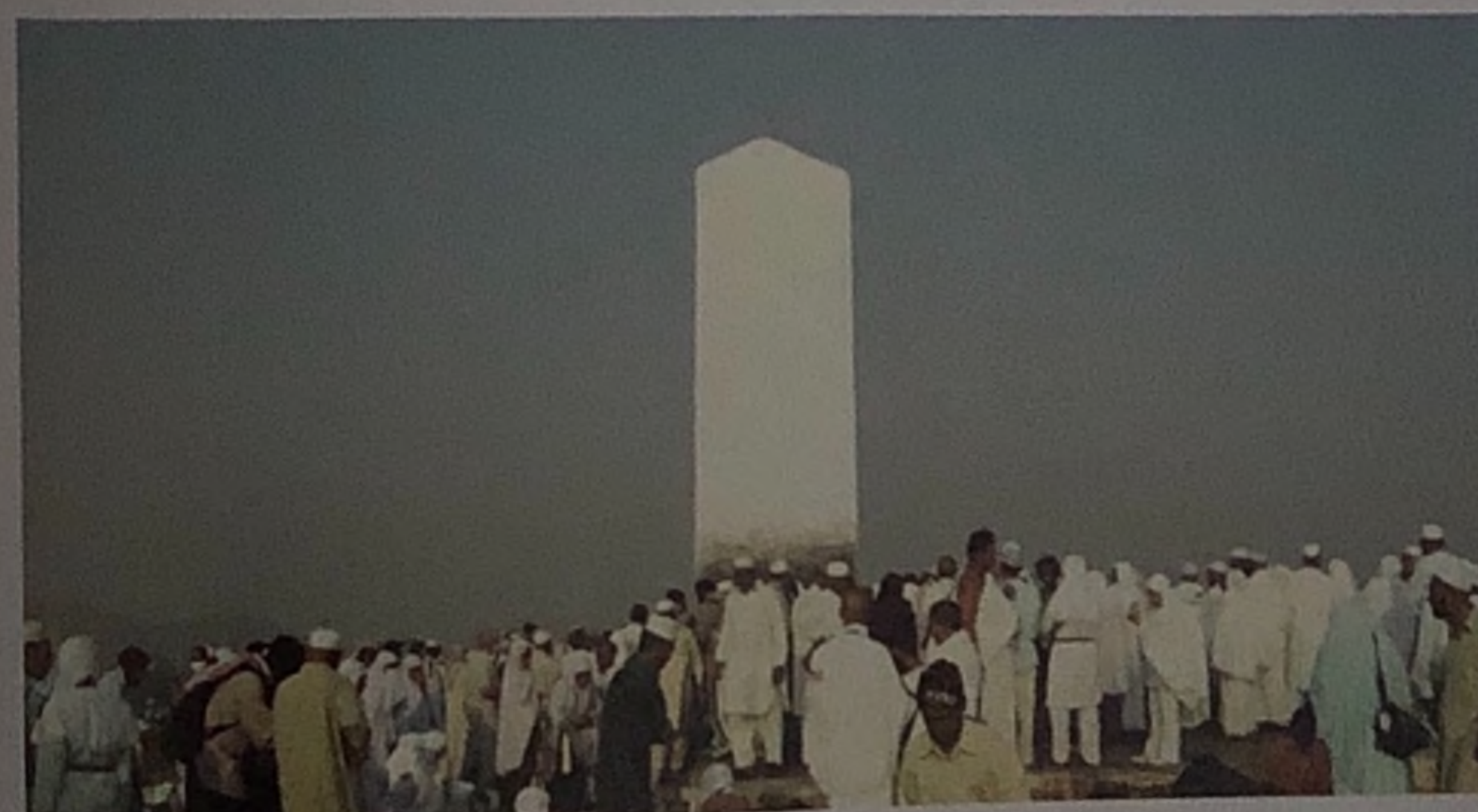
It is also the focal point of the magnetic fields, which results in an amazing phenomenon that has been experienced by everyone who visits Makkah for *Hajj* or '*Umrah* with a focused and repentant heart: he feels naturally attracted to everything in it, its land, its mountains

and every corner of it, to such an extent that if he could, he would melt into its entity with all his heart and physical being. This feeling has undoubtedly been ongoing since the earth was first created.

Doctors regard the *Hajj* journey as a journey of relaxation and tranquility, in which there are spiritual and physical benefits. How can the pilgrim not feel a sense of tranquility and calmed nerves when he is the guest of Allah, may He be Exalted, the Most Generous of the generous, the One Who forgives sinners for their sins and Who answers the supplication of those who are in need?

*Hajj* involves difficult physical exercise, in which the pilgrim alternates between walking and running. Medicine has proved that walking is one of the best kinds of exercise, especially in the elderly, because it increases the use of oxygen and reduces the rate of cholesterol in the blood and the rate of heart diseases. When those who are weak, sick or elderly reach Makkah may Allah enable us to visit it many times they feel that Allah, the Almighty, has given them great strength which takes away exhaustion, weakness and pain from the body of the pilgrim. This is by the grace and bounty of Allah to His believing slaves. Most Muslims know this and do not need any evidence from others.

Physical exercise during *Hajj* reduces weight, because it burns fat. It also prevents high blood pressure and delays loss of minerals in the bones in elderly people. And Allah knows best and is most wise.



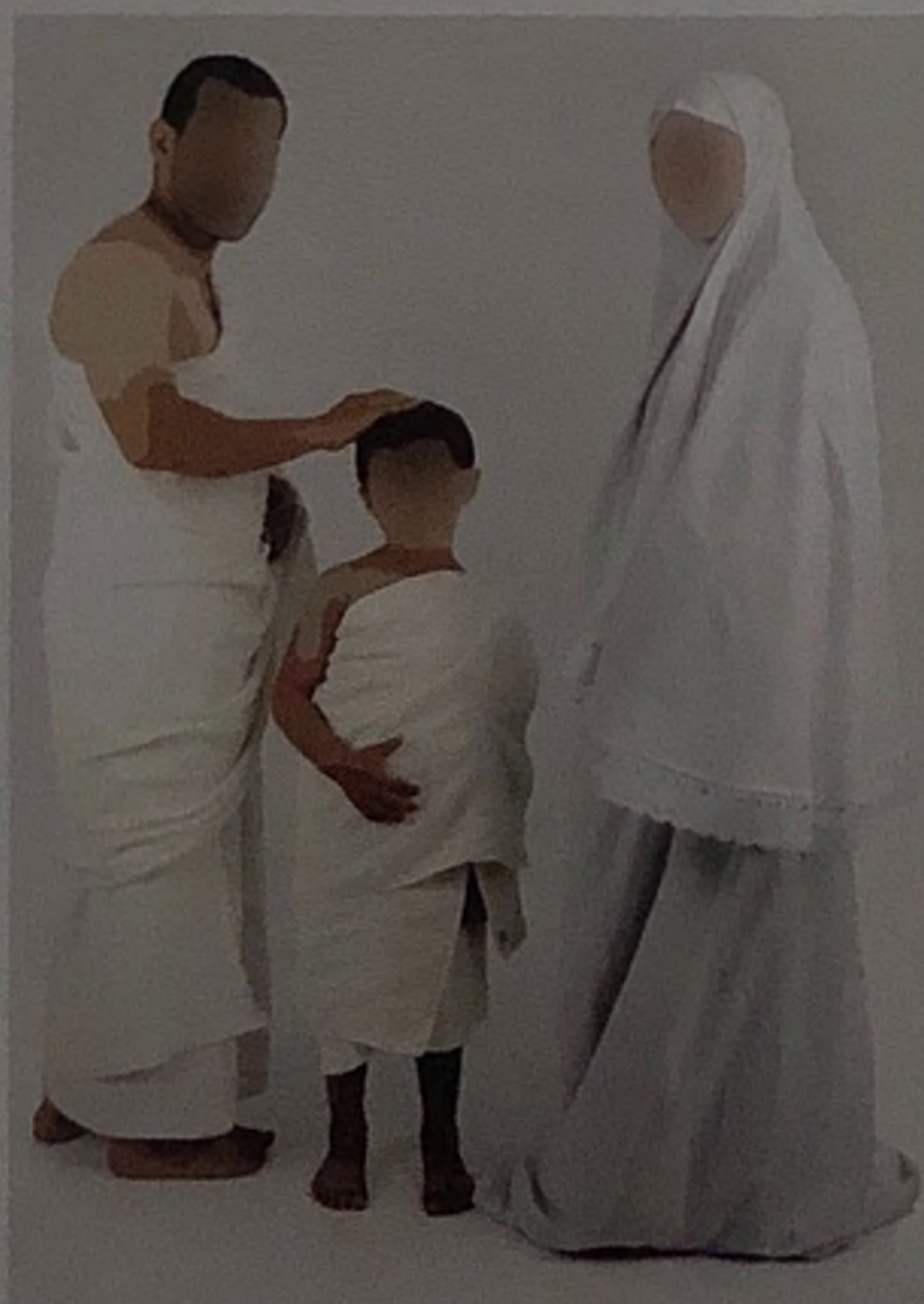


## Scientific Miracles in the *Hajj* Rituals

According to a report from Makkah Al-Mukarramah in Ahl Al-Khair newspaper (4 Dhul-Hijjah 1425 AH/15 January 2005), more than 2 million Muslims perform the rituals of *Hajj* every year in obedience to Allah, Who made *Hajj* the fifth pillar of Islam. Many do not know why they kiss a stone and throw pebbles at a stone, and why they circumambulate the Ka'bah, and drink from Zamzam, and run between Al-Safa and Al-Marwah, and shave their heads or cut their hair... and other rituals in which there is of course wisdom and for which there is universal evidence.

The scientist, Dr. 'Abdul Basit Muhammad Sayyid, a member of the Council on the Scientific Miraculous Nature of the Qur'an and *Sunnah* in Makkah Al-Mukarramah takes us through the rituals of *Hajj* so that we might see their scientific significance and the divine wisdom behind each ritual of *Hajj*.

He disclosed some important discoveries made with the aid of space crafts that have to do with the location of Makkah. He explains the importance of drinking from the well of Zamzam with sincerity of intention toward



Allah, the Exalted, and he refutes the Orientalists who say that *Hajj* represents the remnants of idolatry in Islam.

★ If we speak about the rituals of *Hajj* from the point of view of the scientific miraculous nature of the Qur'an and *Sunnah*, what can we say especially since some Orientalists say of *Hajj* that it represents the remnants of idolatry in Islam?

Dr. 'Abdul Basit replied, "From the point of view of faith, *Hajj* represents perfection of faith, as it is an obligation for those who have the means to do it. However, your question requires us to discuss *Hajj* from a scientific point of view, because many Muslims perform the rituals of *Hajj* spontaneously out of faith, but they do not understand their meanings, dimensions or significance. Moreover, some Orientalists who claim to be "enlightened" describe *Hajj* as the remnants of idolatry in Islam, by saying that "you (Muslims) kiss a stone and throw pebbles at a stone." I believe that most young people nowadays do not understand the significance of the rituals of *Hajj* or why Allah, the Almighty, enjoined the Muslims to perform *Hajj* in this manner.

I will begin by talking about the scientific aspect of the *Ihram* garments, which represent an abstention from everything. We are all born naked, with our hands grasping as if wanting to acquire this world and everything in it, then we are wrapped in a piece of cloth and returned to the dust. So man is born in a natural state, with his hands grasping, and he dies with his hands stretched out, having acquired in this world nothing except what Allah decreed for him.

When you put on the *Ihram* garments, you are reminded of the beginning and the end and you abstain from everything that has been prohibited; the rich man is equal with the poor man, the noble with the ignoble, all are equal before Allah, wearing plain white garments. This meaning is expressed in a Qur'anic Verse in which Allah, the Exalted, says:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ  
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

"How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you



to life (on the Day of Resurrection) and then unto Him you will return" (Soorah Al-Baqarah, 2:29).

- What are the scientific studies that have been conducted on the Black Stone?

In fact, there are many who quote the words of 'Umar Ibn Al-Khattab, may Allah be pleased with him, who said, as he was kissing the Black Stone: "You are only a stone, you cannot bring benefit or cause harm. Were it not that I had seen the Messenger of Allah, blessings and peace of Allah be upon him, kissing you, I would not have kissed you." (Agreed upon)

But they ignore the response of 'Ali, may Allah be pleased with him, when he said, "It is a stone from Paradise, and it was white but it turned black because of the sins of man." Here were Al-Farooq and 'Ali, may Allah be pleased with them, debating like this in order to teach us lessons of faith which have to do with a scientific issue: in addition to the fact that the Black Stone is from Paradise, it also records the names of those who kiss it or point to it or touch it, in the divine record.

- How?

At the time of the *Umayyad* Dynasty, a group of deviants from Al-Ahsa' called the Qaramitah seized the Black Stone and carried it off and challenged anyone to come and take it back. Their aim was to divert the *Hajj* to their region away from Makkah. It is said that they carried it on 100 camels, of which 40 died en route. The camel which was carrying the stone at the beginning of the day would die at the end of it: 40 days, 40 camels.

The Black Stone remained there for approximately 20 years, during which there was a drought and the land dried up, and rain did not fall. The people of the region cried and shouted and asked for help, then a righteous man came and said to them that the reason for the drought and famine that they were suffering from was due to seizing the Black Stone and that they should return the Stone to the House. However, one man among them asked, "How you know that this is your Black Stone? Isn't Makkah filled with stones the black basalt?" A righteous

man came and said, "This Stone has characteristics: if you put it in a basin of water, it will float, and if you heat it, it will not get hot." So they did that and tested the Stone, and they found it to be as the righteous man had described it.

- Scientifically, what is the substance that does not heat up and does not sink? What is the substance that is not affected by flames that cut or weld, and is not affected by laser?

They are called semiconductors, which have enabled countries like Japan to change the nature of all conductors in the world. Japan succeeded in turning the triple and dual tubes in radios, which used to be in the form of lamps, into small crystals, which are semiconductors, from which they developed calculators, transistors, televisions, resistors and so on. So radios, which used to be quite large in size, became very small. All the advances in the world came about as the result of the discovery of semiconductors, which turned huge machines into small toys. Those who discovered semiconductors did not invent them or bring them into existence, rather they discovered them and manufactured them, after finding out their function in nature.

Allah, the Exalted, says:

﴿فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ۖ وَمَا لَا تَبْصِرُونَ﴾

"So I swear by whatsoever you see, And by whatsoever you see not." (Soorah Al-Haqqah, 69:38,39)

﴿وَمَا أُوتِشُمِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"And of knowledge, you (mankind) have been given only a little." (Soorah Al-Isra, 17:85)

So the developmental leap that occurred in the world came about as a result of the discovery of semiconductors which by their nature float in water and are not affected by heat. In the old days, the huge radios were expected to stop working when the tubes overheated, but now radios and televisions work 24 hours without stopping. The Black Stone is a semiconductor, so it is not affected by heat and it does not sink.



- How does the Stone record the names of those who kiss it or touch it or point to it?

In the old days, each telephone line has its own cable, which meant that hundreds of lines needed huge cables for these tiny lines to go through, but after the discovery of semiconductors, which we make from fibreglass, a cable the size of an average hosepipe carries more than one million telephone lines. Hence, the Black Stone records the names of those who kiss it or touch it or point to, because it is a semiconductor. Indeed, it is reported that Imam Al-Shafi'i, may Allah have Mercy upon him, once said: "The Black Stone records the name of each person who visits it and the name of his mother." Moreover, Imam Al-Shafi'i was asked, what does the Black Stone do with those who repeat *Hajj* and *'Umrah*? He replied, "It records the name of its visitor the first time, then it puts specific marks to indicate the number of times he did *Hajj* or *'Umrah*."

Thus, we know that the Black Stone is one of the stones of Paradise, which records the names of everyone who visits the sacred House of Allah in the divine record, from the time of Adam, peace be upon him, and until Allah, the Exalted, inherits the earth and everyone on it, when it will come as a witness to those who kissed it or touched it or pointed to it. The question now is: at the time of *Hajj*, for example, the Black Stone is pointed to or kissed by more than 3.5 million pilgrims. Does it record all their names at the same time? Yes, if we humans are able to put more than 1 million telephone lines in a cable the size of a small hosepipe made of fibreglass, then what about that which is created by Allah, the Exalted, Who does all things in a perfect manner?

Allah says:

﴿وَاتَّقُوا اللَّهَ وَيَعْلَمَ اللَّهُ﴾

"So fear Allah; and Allah teaches you." (Soorah Al-Baqarah, 2:282).

I urge the pilgrims to the sacred House of Allah not to crowd around the Black Stone or to insist on kissing and touching it. Simply pointing to it means that the pilgrim's name will be recorded in the divine record.

- The Black Stone was broken and there have been several attempts to burn it. Did that affect it as a semiconductor?

Some foreign books that I have read said that some organisations in the West got hold of a piece of the Black Stone the size of a chickpea. I do not know how they got hold of it and they found that it is one of the best types of semiconductor that exist in the universe. That is what they said: "We took part in a conference on alternative substances, in America. One of the American scientists came out and said that they had got hold of a piece of the Black Stone that is kissed by Muslims, and they tested it as a semiconductor. Another scientist from the NASA agency came and described to us in detail the piece that they had got hold of and he said, "It is a semiconductor like fibreglass from which we manufacture telephone wires, with a difference. If a cable the size of our firefighters' hosepipe can transmit 1 million telephone lines, this piece which is the size of a chickpea is 10 times more powerful than a fibreglass cable in its ability to transmit." Semiconductors vary in their ability. Silicon, for example, is a semiconductor but its ability to conduct does not reach the level of the ability of fibreglass. I asked this scientist from NASA whether he was a Muslim and he replied, "No, I am simply presenting scientific facts."



Despite this, you will find people who reject this fact, and regard the Black Stone as just a stone or as the remnants of idolatry in Islam.

- Are there other stones of the same material and similar to the Black Stone?

That is not possible. The Black Stone is one of the stones of Paradise, as the Prophet, blessings and peace of Allah be upon him, said, and



- How does the Stone record the names of those who kiss it or touch it or point to it?

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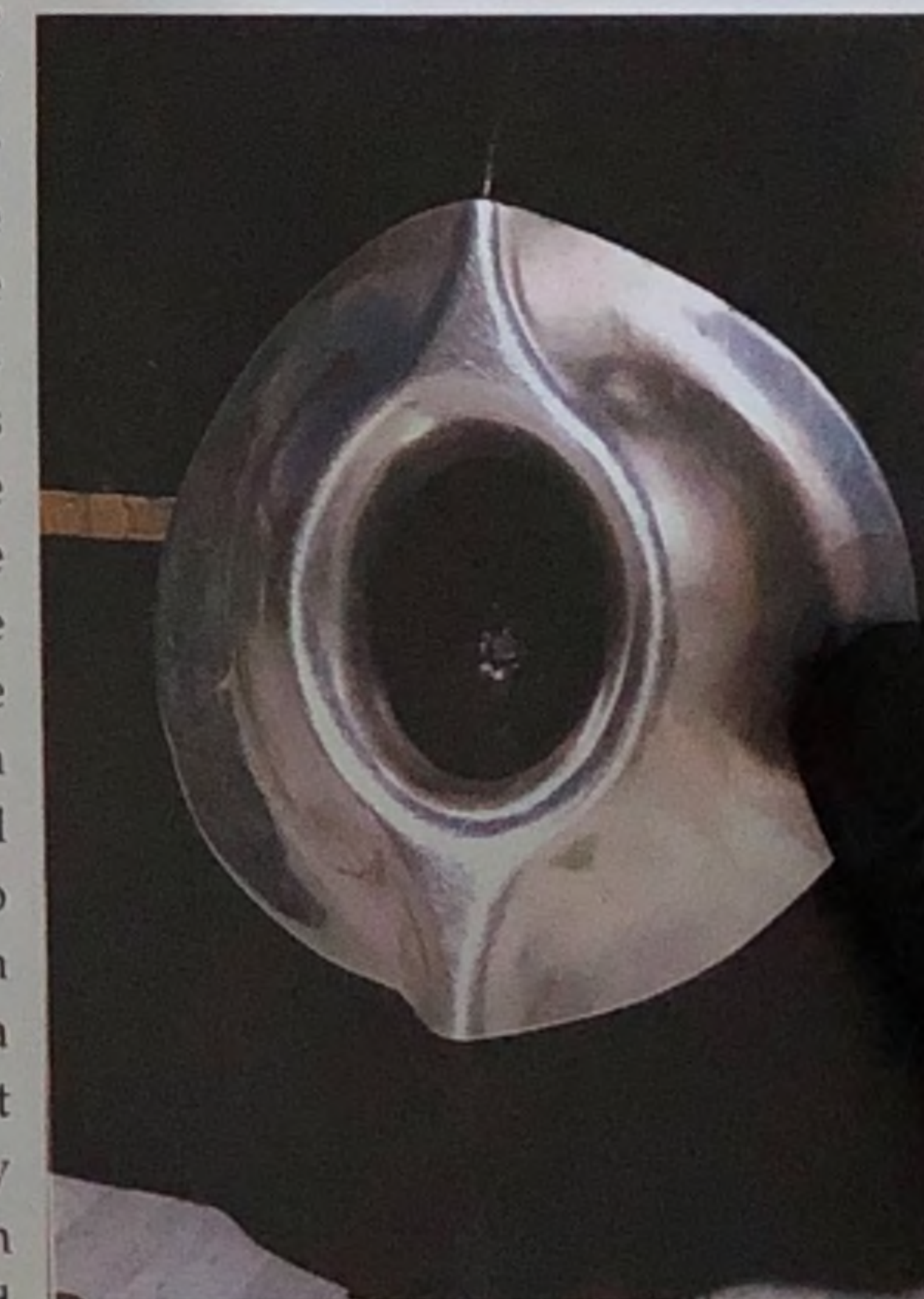
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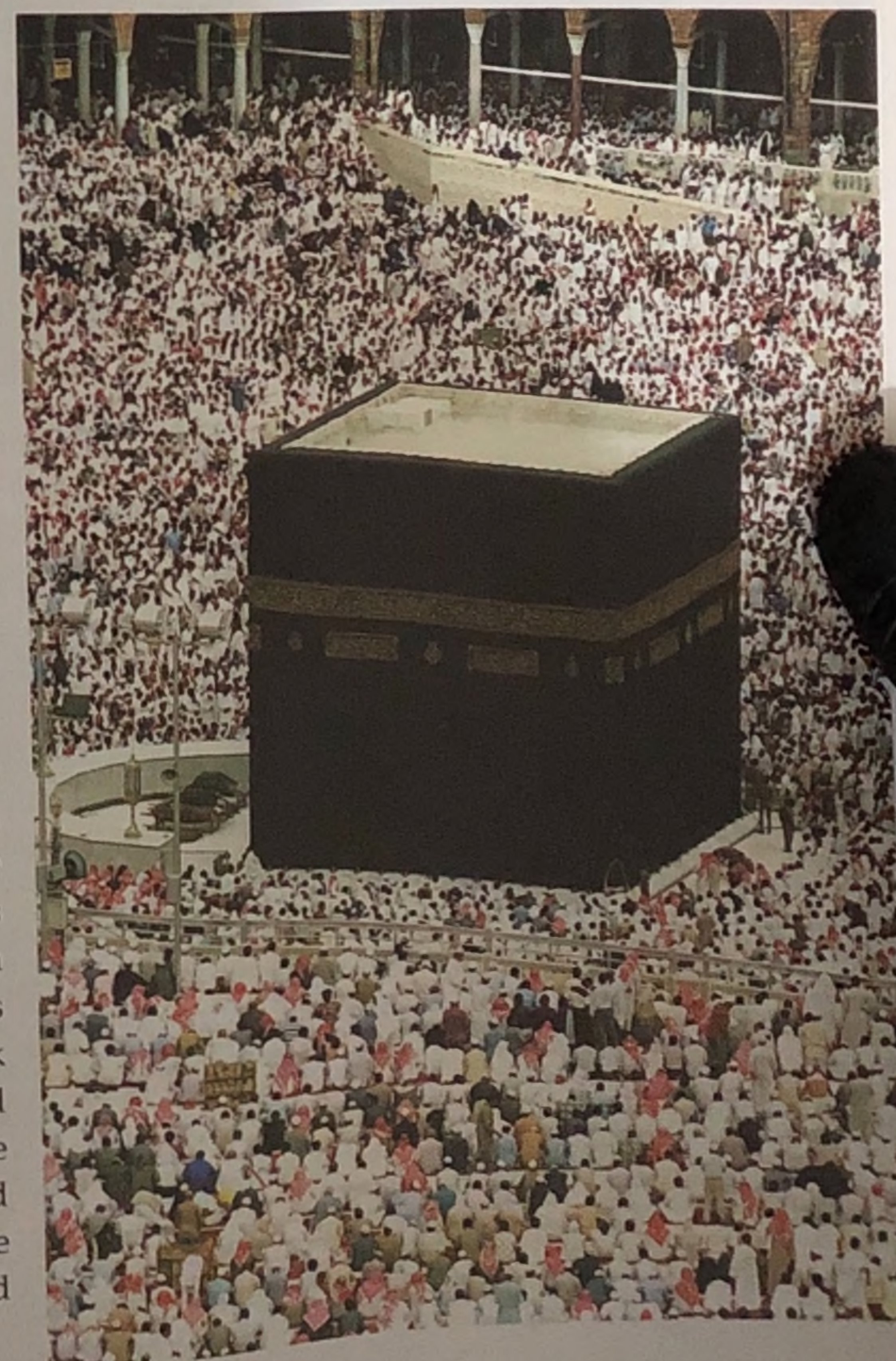
there is nothing else like it on the face of the Earth, not even among semiconductors, even if it belongs to this category. A small piece of the Black Stone the size of a chickpea has more than 10 times the power of fibreglass the size of the firefighters' hosepipe. So what about the ability of the entire stone to record and transmit!

This is the power of Allah, the best of creators. We humans speak about civilization and the means of communication that has turned the entire world into a small village. In fact this entire civilization is based on conductors, which is a word that refers to crystals, or in other words stones. Thus Allah, the Exalted, teaches us to be humble before His vast knowledge, as He has placed in His sacred House one of the stones of Paradise which has the capacity to record that is higher than the capacity of any other semiconductor on Earth, and it has the sensitivity to record the names of everyone who points to it from the furthest part of the Ka'bah or the edge of the *Mataaf* or from the second floor of the mosque.

Hence the Messenger of Allah, blessings and peace of Allah be upon him, looked with his insight into the future and said, while standing on the Mount of Mercy during *Hajj*, "I am standing here, but all of Arafat is a place of standing" because if he did not say that, millions of pilgrims would fight to stand on the Mount of Mercy. He also said in Mina: "I have offered my sacrifice here, but all of Mina is a place of sacrifice."

### Now we come to *Tawaf*

From the atom to the galaxy there is evidence of the oneness of the Creator: the atom has a certain shape and the Arabs were the ones who first posited the structure of the atom. J.J. Thomson, the Englishman who is regarded as the first one to discuss the structure of the atom, used to say, "The word atom refers to a solid body in other words a body that was filled on the inside and had no empty space in it." Then Rutherford came and said, "The atom is a ball with a central mass the nucleus around which are virtual orbits in which the electrons travel." However, it was the Arabs before both of them, namely Al-Hasan Ibn Al-Haitham, who formulated their concept of how the atom is formed and they said, "The atom is like the satellites of Saturn, with Saturn in the middle and its satellites traveling around it in virtual orbits." This is what Rutherford took and built upon and said, "The positive charge is concentrated in the nucleus, and the electrons travel around it in virtual orbits."

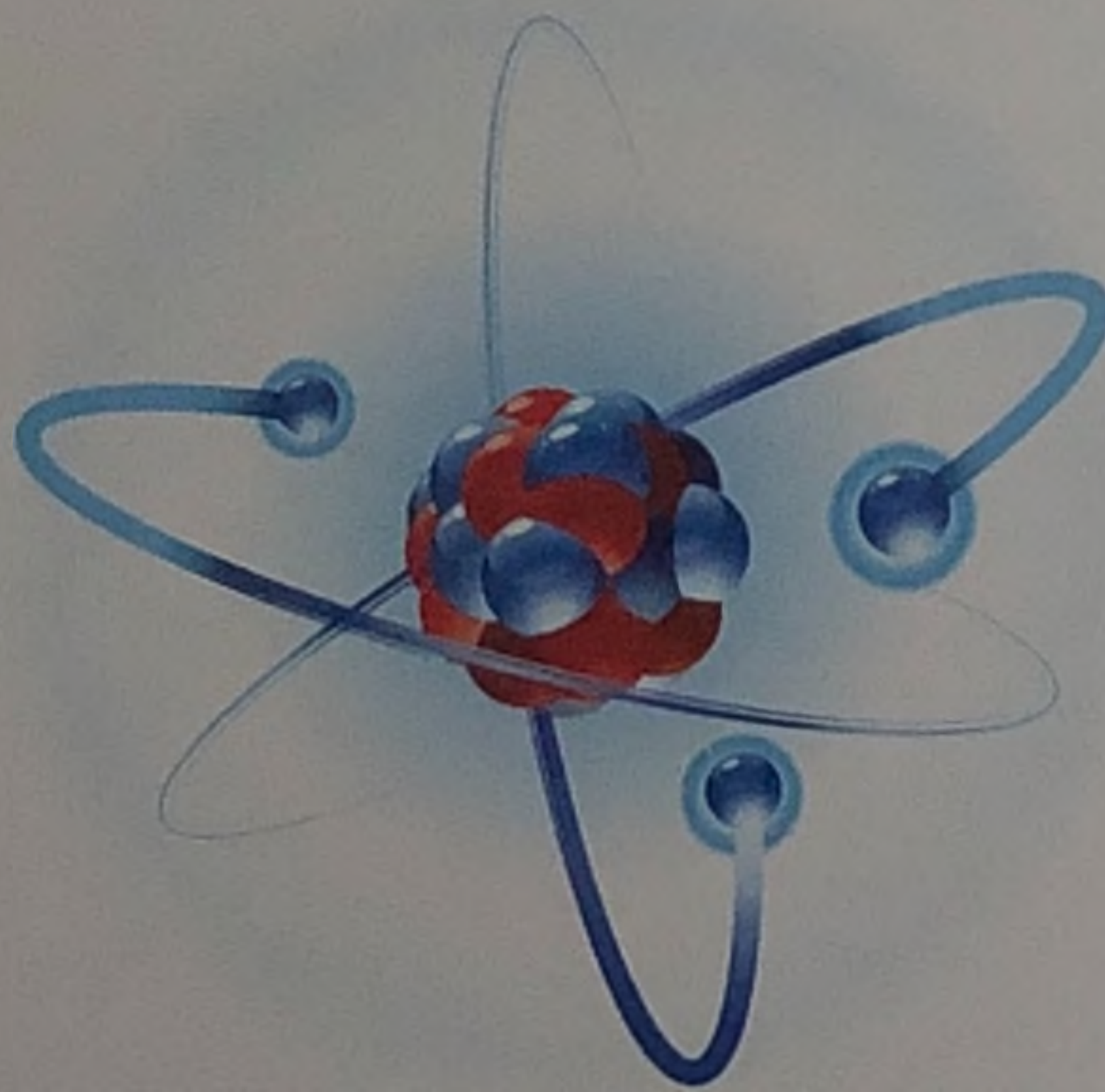






The shape of the atom is the shape of the galaxy

In the Solar System for example, the mother or sun is in the middle, and her nine daughters revolve around her, in the galaxy of the Milky Way, the center of which is 25,000,000 light years away from us. This is the first galaxy to which our Solar System belongs, and this galaxy is part of a larger galaxy, all of which is in the shape of a mother with her daughters revolving around her. Such is the atom: the concept is the same. The nucleus is in the centre and its satellites revolve around it, anticlockwise. Look at the words of Allah, the Exalted:



﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

"It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Soorah Ya Seen, 36:40)

So, the entire universe rotates, the entire universe revolves. The electrons revolve around the positive nucleus in the atom; even in a solid rock the electrons revolve around the nucleus. In your body, the electrons never stop revolving around the nuclei in the atoms. We, as human beings, are part of the universe and it is essential that we go around the House that was built by the angels, and rebuilt by Prophet Adam, peace be upon him and then by Prophet Ibrahim, peace be upon him.

Allah, the Exalted, says:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتٍ﴾

"And (remember) when We showed Ibrahim the site of the (Sacred) House (the Ka'bah at Makkah)." (Soorah Al-Hajj, 22:26)

i.e., We caused him to recognize its location so that he could raise its foundations and rebuild it.

- How did Ibrahim, peace be upon him, build the House?

He built the foundations and continued lifting stones until he got to a level where his arms could no longer reach. When he wanted to climb up in order to complete the construction, he climbed on a rock that was prepared by Allah, the Almighty, so that he could rise up on it higher than his arms could reach and then come down again on it. Do we know now why Allah has commanded us to take the Station of Ibrahim as a place of prayer? It is a blessed place on which mercy and blessing descended and where one can see the imprints of his feet.

- Is it scientifically proved that the Ka'bah is the center of the Earth?

Read the words of Allah, the Exalted:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا﴾

"And thus We have revealed to you (O Muhammad) a Qur'an in Arabic



that you may warn the Mother of the Towns (Makkah) and all around it..." (Soorah Al-Shoora, 42:7)

It is as if this command indicates that Makkah is the center of the Earth from which the light of the Messenger of Allah, blessings and peace of Allah be upon him, could reach all directions equally. We have researched a great deal on this topic in the Committee for Study of the Scientific Miraculous Nature of the Qur'an and *Sunnah* in Makkah Al-Mukarramah, and have found important information. The Earth is round or, more correctly, egg shaped and, hence, its center is to be regarded as a triangle and not a spot or point. The shape of Makkah is that of a triangle. Similarly, pictures taken from space crafts after they ascended to outer space have proved another important fact. Outer space turns dark after 200 km, because darkness is the default in the universe.

Allah says:

﴿وَأَيُّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾

"And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness" (Soorah Ya Seen, 36:37).

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ أَلَمْ تَبْنِهَا ۚ رَفَعَ سَعْيَكُمْ فَسَوَّيْنَاهَا ۚ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا﴾

"Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light)." (Soorah An-Nazi'at, 79:27-29).

Even the sun, despite the fact that it is the source of light, is dark. We see its light when it falls on dust or water vapor and is scattered.

When astronauts went up in the midst of this darkness, this intense darkness, they saw rays of light emanating from the earth. They traced them to Makkah and found that it was emanating from the sacred House of Allah. They looked up to see where the rays ended, and they saw that they continued to penetrate deep into space without end, but unfortunately they concealed this fact from the world, but we found out about it because of the nature of our work. I have spoken a great

deal about this topic with Dr. 'Abdullah Al-Musleh in the Committee for Study of the Scientific Miraculous Nature of the Qur'an and *Sunnah*. The Sacred House of Allah is located in a very significant spot. Even the pigeons and birds go around the House and do not fly over it. The birds see what we do not see. We see colors from red to violet, of certain wavelengths, and outside these boundaries we cannot see anything.

Hence, Allah, the Exalted, says:

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"So I swear by whatsoever you see, And by whatsoever you see not." (Soorah Al-Haqqah, 69:38-39).

We see one part out of 10 million parts, but birds see what we do not see. The Ka'bah is the center of the Earth; its rotation and *Tawaf* start at this center. We go around seven times or seven circuits. But why seven?

The number seven is significant. The smallest atom in size is hydrogen, and if the electron is stimulated in it, it rotates in seven levels of energy. The largest atom in size is uranium, which also rotates in seven levels of energy. There are many significant things about the number seven. We are above seven earths and beneath the seven heavens. More importantly, there are seven gates of Hell.

*Tawaf* is in harmony and is in accordance with the movement of the universe in heaven and on Earth and in your body itself, as it is in harmony with the atoms that constitute the cells of your body which are glorifying Allah, Most High, alongside your tongue and your senses during *Tawaf* and while remembering Allah, the Almighty.

During *Tawaf*, your involuntary faculties which are constantly praising Allah in the atoms of your body come into harmony with your voluntary faculties which are your senses and your tongue. Hence, the pilgrim feels a sense of complete relaxation after *Tawaf*, because your entire being, voluntary and involuntary, is glorifying, praising and thanking Allah, the Almighty:

"Labbayka Allahumma labbayk, labbayka la shareeka Laka labbayk.  
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(Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)."

All the atoms of your body saying it in harmony, like the light in the universe. You cannot help but feel complete relaxation, because you have become charged after *Tawaf*, and you have lived for a moment of complete glorification in the care and pleasure of Allah, the Exalted. Islam came to restore man's balance with the nature around him, and you are moving in harmony with the movement of the universe by doing *Tawaf* around the Ka'bah. You have closed the seven gates of Hell against your body by means of your seven circuits, then you have come back relaxed.

After that, we go to Zamzam to drink from it:

According to a narration: "Zamzam is for that which it is drunk."

Some go to the water of Zamzam to test it, but this is not acceptable, because you cannot go to test Allah in His House. 'Abdullah Ibn 'Umar, may Allah be pleased with him, used to drink Zamzam water with the intention that Allah would quench his thirst on the Day of Resurrection, then he would say, "*La ilaha ill-Allah, Muhammad Rasool Allah*." He was asked about that, and he said, Have you not read the narration of the Messenger of Allah, blessings and peace of Allah be upon him, in which he said that the Lord of Glory said: "Whoever is distracted by the Qur'an and remembrance of Me from asking of Me, I will give him better than what I give to those who ask." (Narrated by At-Tirmidhi)

So if you drink it with the intention of healing, Allah, the Exalted, will heal you, and if you drink it with any intention, Allah will give you what you intended.

Allah, may He be Exalted, commanded the Angel



Jibreel, peace be upon him, to dig it with a feather from his wings, but later on it was filled in. Then the grandfather of the Messenger of Allah, blessings and peace of Allah be upon him, saw in a dream that someone was calling him to dig the well of Zamzam. He said, "What is Zamzam?" The caller said, "It will never dry up and never decrease, and he showed him a place by the ant hill." So 'Abdul-Muttalib went to the ant hill and found its traces and ditches, so he dug it up again. The Messenger of Allah, blessings and peace be upon him, spoke the truth when he told us that it would never dry up or decrease; it used to give water to thousands and now it gives water to millions.

After drinking from Zamzam, why do we go and do *Sa'i* between Al-Safa and Al-Marwah?

In my opinion, Al-Safa and Al-Marwah denote the Earthly running from eternity toward life, the same image of creation and human existence from the beginning until the end.

Allah, the Exalted, says:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

"How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return." (Soorah Al-Baqarah, 2:28)

There is a scientific explanation concerning this matter. Some have suggested that the Earth has two magnetic poles, North and South. In the Committee for the Study of The Miraculous Aspect of the Qur'an, some scholars stated that Al-Safa and Al-Marwah are two smaller magnetic fields of the globe, and that they charge the person who runs between Al-Safa and Al-Marwah, i.e., the Earth's magnetic field is the same power that is found in between Al-Safa and Al-Marwah, but on a smaller scale. So you are magnetically charged by running between Al-Safa and Al-Marwah, then you run in the area where the magnetic fields is less strong or completely absent between the two magnetic poles.



I shall present to you the evidence of the scientists who spoke of the magnetism of Al-Safa and Al-Marwah. They said that when the Dajjal will appear on Earth, he will not be able to enter Makkah, and he will stop on the outskirts of Madinah. The Messenger of Allah, blessings and peace of Allah be upon him, spoke of the speed with which the Dajjal will move. He said: "like a rain cloud driven by the wind." In other words, he will travel, according to the standards of science, at a speed of 18,000 km/h, and he will move from one place to another at the same time; he will be in one city and after a short while he will appear in another city and so on.

The scholars of the Committee for the Study of The Miraculous Aspect of the Qur'an and Sunnah say that the Dajjal will lose his energy and strength because of the rays emanating from the Ka'bah and because of the magnetic field that exists in Al-Safa and Al-Marwah.

Now let us move on to the standing in Arafat.

The Messenger, blessings and peace of Allah be upon him, said: "The *Shaitan* has never been seen on any day when he is smaller, more defeated, more annoyed, and more humiliated than on the day of Arafat, and that is only because of what he sees of the descent of mercy and Allah's forgiving great sins." (Malik, who said it is *mursal*. Al-Hakim narrated it in a *mausool* report in his *Mustadrak*)

Hence, he resents the pilgrims because he seeks to misguide them all year long, but Allah, the Exalted, forgives them their sins on the Day of Arafah.

In Arafat, we are cleansed of our sins and we acknowledge Allah, may He be Exalted. Prophet Adam, peace be upon him, met Hawwa' atop this mountain. Allah said, referring to peace and tranquility:

﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ  
وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ﴾

"Then, when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar il-Haram. And remember Him (by invoking Allah for all good) as He has guided you, and verily, you were, before, of those who were astray." (Soorah Al-Baqarah, 2:198)



After remembering Allah, Most High, the pilgrim goes to Mina to stone the *Jamarat*, which is the place in which Iblees (Satan) appeared to Prophet Ibrahim, peace be upon him, when he was going to sacrifice his son Isma'eel, so Ibrahim, peace be upon him, stoned him to make him go away from his path. So you are stoning the power that the *Shaitan* has over you. Then you come back from there with the *Shaitan* having no power over you, so you should shed tears of joy after Allah has forgiven you your past and future sins. Allah, the Exalted, wants you to turn over a new leaf, far away from the temptation of the *Shaitan*. After stoning the first *Jamrat Al-'Aqabah*, you go down to Makkah to do *Tawaf Al-Ifadah*, then you cut your hair and offer your sacrifice.

"When a person repents, Allah causes the recording angels to forget his sins."

Then you go back to stay overnight in Mina so that you can stone the second *Jamrat Al-'Aqabah*. It is as if you are training yourself to resist the control of the *Shaitan* over your *Nafs*.

The general purpose of stoning the *Jamarat* is to express disobedience





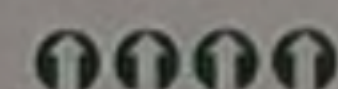
towards the *Shaitan* and obedience to Allah, the Almighty.

After stoning the *Jamarat*, you do the farewell *Tawaf*, then you visit Madinah and the mosque of the Messenger of Allah, blessings and peace of Allah be upon him, because Allah, Most High, says:

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ (٦١)

"If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful." (Soorah An-Nisa', 4:64)

And you bid farewell to the occupants of the cemetery of *Al-Baqee'*, then you feel homesick for your country, so you go back to your family (free of sin) as on the day your mother bore you.



## Treating Sickness with the Qur'an and Sunnah

Treating sickness with the Holy Qur'an and *Sunnah* is one of the most important means of healing - after the help of Allah - from all kinds of diseases, physical and psychological.

The basic principle of this is known from the Qur'an and *Sunnah*; the narration of the people whose chief was stung by a scorpion and a Companion performed *Ruqyah* (seeking cure by reciting verses of the Qur'an) for him by reciting *Soorah Al-Fati'hah* and he was healed from it is very famous and well known. It is in *Al-Saheeh*.

The Muslim should make treatment with the Qur'an and *Sunnah* a cause of his healing from all diseases and he should not do what the common folk do by forsaking this means and this medicine, and not resorting to it except in the case of sicknesses which cannot be treated by doctors. By doing this, they are giving precedence to imperfect human



remedies, which inevitably have side-effects, even if they appear after a long time and affect the health of the patient, over the divine remedy in which there is sufficient healing from every disease, without any side effects; rather it increases the Muslim's adherence to his religion and his dependence upon his Creator rather than other people.

The best *Ruqyah* is when the patient does *Ruqyah* for himself or the relatives of the patient do it for him. The *Ruqyah* of the patient for himself or of the relatives of the patient for him is more sincere and more humble before Allah, the Exalted, and comes from a sincere heart which persists in supplication and seeking healing.

These are some of the Verses and narrations which are recommended for the sick person to recite for himself:

*I seek refuge with Allah, the All-Hearing, the All-Seeing, from the accursed Shaitan, from his evil insinuations*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② اَلرَّحْمَنُ الرَّحِيمُ ③  
مَلِكُ يَوْمِ الدِّينِ ④ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْثُ ⑤ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ⑥  
صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿﴾

"In the Name of Allah, the Most Gracious, the Most Merciful. All praises and thanks be to Allah, the Lord of Al-'Aalameen (mankind, Jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray." (Soorah Al-Fati'hah, 1:1-7).

اَللّٰهُمَّ ① ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ② الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ  
وَيُعِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ③ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ  
مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ④ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَبِّهِمْ ⑤ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿﴾

"Alif-Laam-Meem. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.] This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are

Al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghayb and perform As-Salah (Iqamat us-Salah), and spend out of what we have provided for them [i.e. give Zakah, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allah's Cause — Jihad]. And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in that which were sent down before you (the Tawrat and Injeel) and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). They are on (true) guidance from their Lord, and they are the successful." (Soorah Al-Baqarah, 2:1-5).

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِيْنُ عَلٰى مُلْكٍ سُلَيْمٰنَ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيَاطِيْنَ  
كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ وَمَا اُنْزِلَ عَلٰى الْمَلٰٓئِكِيْنَ بِبَابِلَ هٰرُوتَ وَمَرْوَةَ وَمَا  
يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَا اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يَفْتَرِثُوْنَ بِهٖ  
بَيْنَ الْمَرْءِ وَزَوْجِهٖ وَمَا هُمْ بِضٰرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰهُ مَا لَهُ فِى الْاٰخِرَةِ مِنْ خَلْقٍ وَلٰٓئِيْكَ مَا  
شَرَوْا بِهٖ اَنْفُسَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ﴾

"They followed what the Shayateen (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew." (Soorah Al-Baqarah, 2:102).



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayy ul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the Earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi [footstool, or chair] extends over the heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Gracious. "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghoot (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever" (Soorah Al-Baqarah, 2:255-257).

﴿أَمَّا الرُّسُولُ فَإِنَّمَا أَنزَلَ إِلَيْنَا مِنَ رَبِّنَا مِنَ الْوَحْيِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَرُسُلِهِ لَا تَعْرِفُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٨﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' — and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)'. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people.'" (Soorah Al-Baqarah, 2:285-286).

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْفَلِ السَّمَاءِ قَائِلَةٌ شَهَابٌ مُبِينٌ﴾

"And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every outcast Shaitan (devil)." (Soorah Al-Hijr, 15:16-18).

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَابْقَى﴾

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Soorah Ta Ha, 20:131).

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا﴾

"It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah!' If you see me less than you in wealth, and children." (Soorah Al-Kahf 18:39).



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ أَصْحَابُ الظُّلُمَاتِ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayy ul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the Earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi [footstool, or chair] extends over the heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Gracious. "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghoot (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever" (Soorah Al-Baqarah, 2:255-257).

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٨﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' — and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)'. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people.'" (Soorah Al-Baqarah, 2:285-286).

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْفَلِ السَّمَاءِ فَنُفِثَ فِيهَا شِهَابٌ مُبِينٌ﴾

"And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every outcast Shaitan (devil)." (Soorah Al-Hijr, 15:16-18).

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Soorah Ta Ha, 20:131).

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَبِّيًا أَنَا أَقَلُّ مِنْكَ مَالًا وَلَوْلَا﴾

"It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah!' If you see me less than you in wealth, and children." (Soorah Al-Kahf 18:39).



﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۖ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people. And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Soorah At-Tawbah, 9:14-15).

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝﴾

"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your hearts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers." (Soorah Yoonus, 10:57).

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝﴾

"There comes forth from their (bees') bellies, a drink of varying colors wherein is healing for men. Verily, in this is indeed a sign for people who think." (Soorah An-Nahl, 16:69).

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝﴾

"And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimoon (polytheists and wrongdoers) nothing but loss." (Soorah Al-Isra, 17:82).

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝﴾

"And when I am ill, it is He Who cures me." (Soorah Al-Shu'ara, 26:80).

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبًا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَبِي وَعَرِيفِي قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝﴾

"And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: 'Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?' Say: 'It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).'" (Soorah Fussilat, 41:44).

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

"Say (O Muhammad): 'He is Allah, (the) One. 'Allah-us Samad [Allah — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 'He begets not, nor was He begotten. 'And there is none co-equal or comparable unto Him.'" (Soorah Al-Ikhlās).

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝﴾

"Say: 'I seek refuge with (Allah), the Lord of the daybreak, From the evil of what He has created, And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), And from the evil of those who practise witchcraft when they blow in the knots, And from the evil of the envier when he envies'" (Soorah Al-Falaq).

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\* اللَّهُمَّ اصْرِفْ عَنِّي، حَرَّ الْعَيْنِ، وَبَرْدَ الْعَيْنِ، وَوَصَبَ الْعَيْنِ،  
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

"Allah, divert from me the heat of the evil eye, the coldness of the evil eye, the harm of the evil eye. I seek refuge in the perfect words of Allah from every devil and vermin and from every envious eye."

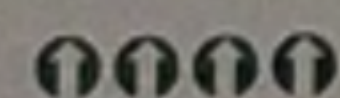
\* اللَّهُمَّ رَبَّ النَّاسِ أَذْهَبِ الْبَاسَ، وَاشْفِ أَنْتَ الشَّافِي،  
لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءً لَا يَغَادِرُ سَقَمًا.

"Allah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness."

\* بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ  
أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

"In the name of Allah I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform Ruqyah for you."

This *Ruqyah* should be recited directly over the afflicted person, or it may be recited over water with which the sick person is then washed by pouring it over his body once from behind so that it covers his entire body. Or it may be placed in a tub and more water added, enough to cover his entire body, and he should sit in it for a quarter of an hour or thereabouts.



## Ruqyah for One Affected by Witchcraft

*I seek refuge with Allah, the All-Hearing, the All-Seeing, from the accursed Shaitan, from his evil insinuations*

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا  
كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾ قَالُوا  
ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾﴾

"And We revealed to Moosa (saying): 'Throw your stick,' and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: 'We believe in the Lord of Al-'Alameen, Jinn and all that exists). 'The Lord of Moosa and Haroon.'" (Soorah Al-A'raf, 7:117-122)

﴿وَقَالَ فِرْعَوْنُ أَتَدْعُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٦﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ  
مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ  
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَحْيِ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾﴾

"And Fir'awn (Pharaoh) said: 'Bring me every well-versed sorcerer.' And when the sorcerers came, Moosa said to them: 'Cast down what you want to cast!' Then when they had cast down, Moosa said: 'What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsidoon. 'And Allah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it)'" (Soorah Yoonus, 10:79-82)



﴿قَالُوا يَمْوَسَىٰ أِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ﴾ (١٦) ﴿قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾ (١٧) ﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ﴾ (١٧) ﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ﴾ (١٨) ﴿وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ﴾

"They said: 'O Moosa! Either you throw first or we be the first to throw?' (Moosa) said: 'Nay, throw you (first)! Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Moosa conceived fear in himself. We (Allah) said: 'Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'" (Soorah Ta Ha, 20:65-69)

﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ﴾ (٧) ﴿لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

"And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals) hate it" (Soorah Al-Anfal, 8:7,8)

﴿وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

"And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust" (Soorah Al-Furqan, 25:23)

﴿قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَـَ الْغُيُوبِ﴾ (١٨) ﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

"Say (O Muhammad): 'Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghayb (Unseen): Say (O Muhammad): 'Al-Haqq (the truth, i.e. the Qur'an and Allah's Revelation) has come, and Al-Baatil (falsehood — Iblees ) can neither create anything nor resurrect (anything)'" (Soorah Saba', 34:48-49)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

"And say: 'Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Baatil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Baatil is ever bound to vanish.'" (Soorah Al-Isra', 17:81).

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ﴾

"Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allah by uttering that Allah has a wife and a son)." (Soorah Al-Anbiya', 21:18).

﴿فَنَلُوهُم بِعَذَابِهِمُ اللَّهُ بِأَيْدِيكُمْ وَتَنَزَّلُ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ﴾ (١١) ﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people, And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Soorah At-Tawbah, 9:14-15).

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ﴾

"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your hearts, — a guidance and



﴿قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى﴾ (٦٥) ﴿قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيَّتُهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُمْ تُسْعَى﴾ (٦٦) ﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى﴾ (٦٧) ﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى﴾ (٦٨) ﴿وَأَلْقَى مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَى﴾

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﴿فَقَاتِلْهُمْ يَعْذِبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَضْرِبُهُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ﴾ (١١) ﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

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"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your hearts, — a guidance and



a mercy (explaining lawful and unlawful things) for the believers." (Soorah Yoonus, 10:57).

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ﴾

"There comes forth from their (bees') bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think." (Soorah An-Nahl, 16:69).

﴿يَنْبِئُكِ إِنَّا نَكُنْ مُنْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ  
أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِيهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَكِيمٌ﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place)." (Soorah Luqman 31:16)

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ  
مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

"Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide." (Soorah Az-Zumar, 39:36)

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ﴾

"Truly, We will suffice you against the scoffers." (Soorah Al-Hijr, 15:95)

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى  
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَاكُلُوا مِنْهَا وَأَطِيعُوا أَوَّلِي الْأَرْسَالِ  
ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُتَوْفَّوْا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

"Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate to Allah (those who disobey Allah but obey Shaitan). Permission to fight (against disbelievers) is given to those

(Believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (Believers) victory." (Soorah Al-Hajj 22:28-29)

﴿قَالَ اخْرُجْ مِنْهَا مَذْهُومًا مُدْحَوْرًا لَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾

"(Allah) said (to Iblees): 'Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.'" (Soorah Al-A'raf, 7:18).

﴿إِنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ﴾

"Verily, Shaitan has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" (Soorah Saad, 38:41).

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِقَوْمٍ الظَّالِمِينَ ۝۸۵ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ﴾

"Our Lord! Make us not a trial for the folk who are Zalimoon. And save us by Your Mercy from the disbelieving folk." (Soorah Yoonus, 10:85-86).

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

"Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." (Soorah Al-Baqarah, 2:250).

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝۱ اللَّهُ الصَّمَدُ ۝۲﴾

﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"Say (O Muhammad): 'He is Allah, (the) One. Allah-us Samad [Allah — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.'" (Soorah Al-Ikhlās)

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝۱ مِنْ شَرِّ مَا خَلَقَ ۝۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳﴾

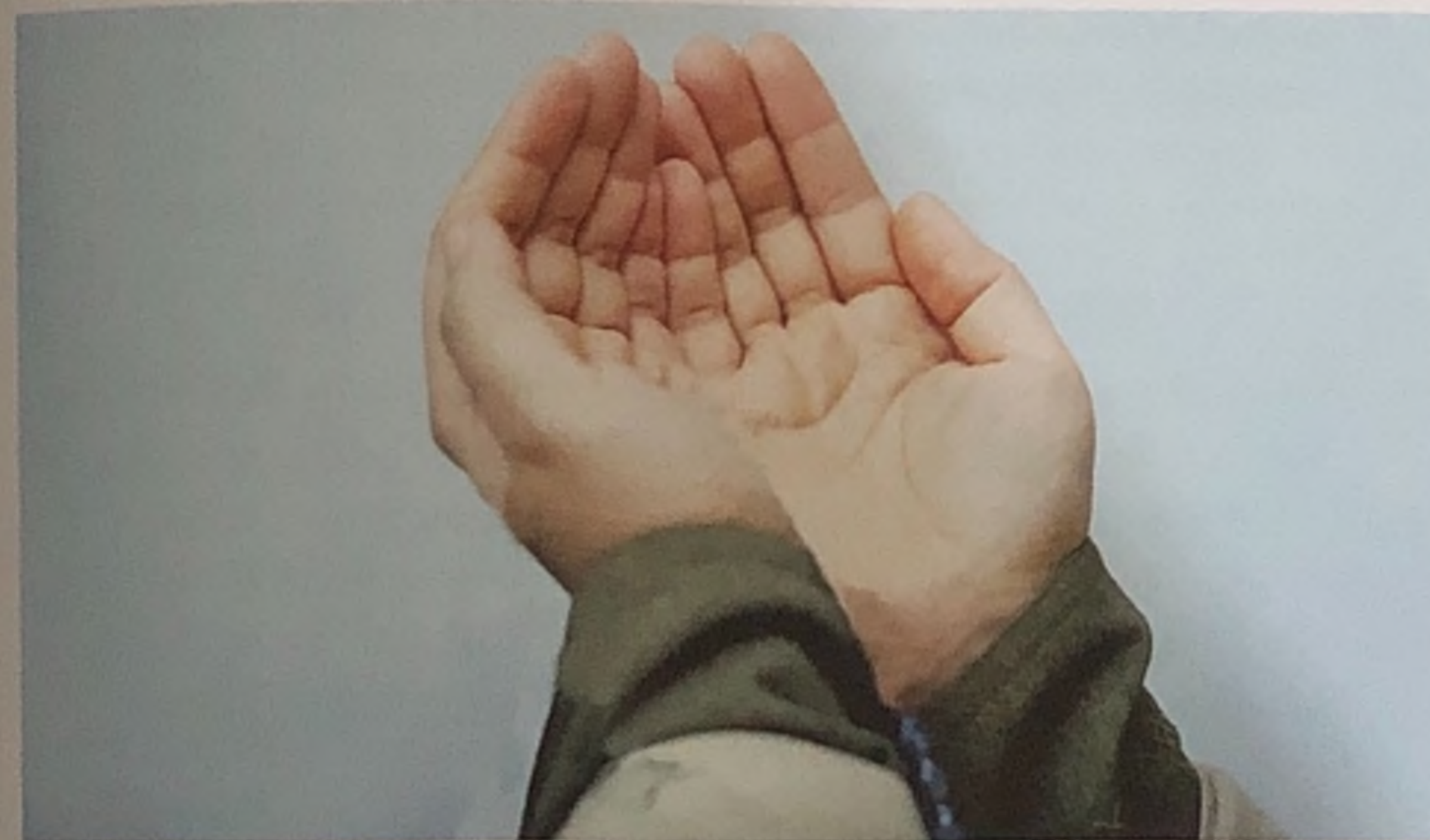
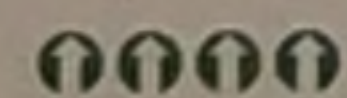
﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾



"Say: 'I seek refuge with (Allah), the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the envier when he envies.'" (Soorah Al-Falaq)

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

"Say: 'I seek refuge with (Allah) the Lord of mankind, the King of mankind — the Ilah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). Who whispers in the breasts of mankind, of Jinn and men.'" (Soorah An-Nas)



## Supplication and Protection

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (٣ مرات)

- I seek refuge in the perfect words of Allah from the evil of that which He has created (3 times).

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. (٧ مرات).

- Allah is sufficient for me, there is no god but He, in Him I put my trust and He is the Lord of the mighty Throne. (7 times)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

- I bear witness that there is no god except Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

- There is no god except Allah, the Almighty, the Most Forbearing. There is no god except Allah, the Lord of the mighty Throne. There is



no god except Allah, Lord of the heavens, Lord of the earth and Lord of the Mighty Throne.

اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمَشْكَى وَأَنْتَ الْمُسْتَعَانُ،  
وعليك التُّكْلَانُ، ولا حولَ ولا قوةَ إلا باللهِ العليُّ العظيم.

- Allah, to You be praise and to You I complain, for You are the One Whose help is to be sought, in You trust is to be placed. There is no power and no strength except with Allah, the Most High, the Most Great.

بِسْمِ اللَّهِ ذِي الشَّانِ، عَظِيمِ الْبِرْهَانِ،  
شَدِيدِ السُّلْطَانِ، مَا شَاءَ اللَّهُ كَانَ، نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ.

- In the name of Allah, the Greatest, for Whose existence there is great proof, Who is great in might. Whatever Allah wills happens. We seek refuge with Allah from the Shaitan.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ).

- In the name of Allah with Whose name nothing can cause harm on earth or in heaven, and He is the All-Hearing, All-Knowing. (3 times).

بِسْمِ اللَّهِ أَمْسِينَا (أَصْبَحْنَا) بِاللَّهِ الَّذِي لَيْسَ مِنْهُ شَيْءٌ مُمْتَنِعٌ، وَبِعِزَّةِ اللَّهِ الَّتِي لَا تُرَامُ وَلَا تُضَامُ،  
وَبِسُلْطَانِ اللَّهِ الْمَنِيعِ نَحْتَجِبُ، وَيَأْسَمَائِهِ الْحُسْنَى كُلَّهَا عَائِدِينَ مِنَ الْإِبَالِسَةِ، وَمِنْ شَرِّ شَيَاطِينِ  
الْإِنْسِ وَالْجِنِّ، وَمِنْ شَرِّ كُلِّ مُغْلِبٍ أَوْ مُسِرٍّ، وَمِنْ شَرِّ مَا يُخْرِجُ بِاللَّيْلِ وَيَكْمُنُ بِالنَّهَارِ،  
وَيَكْمُنُ بِاللَّيْلِ وَيُخْرِجُ بِالنَّهَارِ، وَمِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ إِبْلِيسَ وَجُنُودِهِ،  
وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

- In the name of Allah, we have reached the evening (or morning) with the help of Allah Whom nothing can resist and by the glory of Allah that cannot be undermined, and by the strong power of Allah we seek protection, by all of His beautiful names we seek refuge from the devils, from the evil of the devils among mankind and the jinn, from the evil of everything open and hidden, from the evil of that which comes out at

night and hides by day and that which hides at night and comes out by day, from the evil of that which He has created, from the evil of Iblees and his troops, and the evil of every beast whose forelock You have seized, verily my Lord is on a straight path.

أَعُوذُ بِمَا اسْتَعَاذَ بِهِ مُحَمَّدٌ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمُ الَّذِي وَفَى،  
مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَمِنْ شَرِّ إِبْلِيسَ وَجُنُودِهِ وَمِنْ شَرِّ مَا يَبْغِي.

- I seek refuge in that in which Muhammad, Moosa, 'Eesa and Ibrahim sought refuge, who fulfilled (or conveyed) all that (Allah ordered him to do or convey), from the evil of that which He has created, and from the evil of Iblees and his troops, and the evil of that what Iblees desires.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ،  
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضَرُونِ

- I seek refuge in the perfect words of Allah from His wrath and His punishment and the evil of His slaves, from the whisperings (suggestions) of the Shayateen (devils) and lest they should come near me.

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

- I seek refuge in Allah the Almighty and in His noble countenance and His eternal sovereignty from the accursed Shaitan.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

- I seek refuge in the perfect words of Allah from every devil and vermin and from every envious eye.

اللَّهُمَّ إِنِّي بِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَمَا لَنَا أَنْ لَا نَتَوَكَّلَ عَلَى اللَّهِ  
وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَبِرَنَّ عَلَى مَا آذَيْتُمُونَا، وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ.

- O Allah, I have believed in You and put my trust in You. And why should we not put our trust in Allah while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust



no god except Allah, Lord of the heavens, Lord of the earth and Lord of the Mighty Throne.

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بِسْمِ اللَّهِ أَمْسِينَا (أصبحنا) بالله الذي ليس منه شيء ممتنع، وبِعِزَّةِ اللَّهِ الَّتِي لَا تُرَامُ وَلَا تُضَامُ،  
وَبِسُلْطَانِ اللَّهِ الْمَنِيعِ نَحْتَجِبُ، وبِأَسْمَائِهِ الْحُسْنَى كُلِّهَا عَائِذِينَ مِنَ الْإِبَالِسَةِ، وَمِنْ شَرِّ شَيَاطِينِ  
الْإِنْسِ وَالْجِنِّ، وَمِنْ شَرِّ كُلِّ مُغْلِبٍ أَوْ مُسَرٍّ، وَمِنْ شَرِّ مَا يُخْرَجُ بِاللَّيْلِ وَيَكْمُنُ بِالنَّهَارِ،  
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أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ،  
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- I seek refuge in the perfect words of Allah from every devil and vermin and from every envious eye.

اللَّهُمَّ إِنِّي بِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَمَا لَنَا أَنْ لَا نَتَوَكَّلَ عَلَى اللَّهِ  
وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَبِرَنَّ عَلَى مَا آذَيْتُمُونَا، وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ.

- O Allah, I have believed in You and put my trust in You. And why should we not put our trust in Allah while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust



(Soorah Ibrahim 14:12).

اللَّهُمَّ رَحِمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ  
وَأَصْلَحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

- O Allah, for Your Mercy I hope, so do not leave me to my own devices for even the blink of an eye. Set all my affairs straight, there is no god but You.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِئَانَةِ الْأَعْدَاءِ.

- O Allah, I seek refuge with You from a bad fate, from a bad end, from the malicious joy of enemies and from severe calamity.

اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ ذَا الْوَجْهِ الْكَرِيمِ وَلِي الْكَلِمَاتِ التَّامَّاتِ وَالِدَعَوَاتِ  
الْمُسْتَجَابَاتِ عَافِنَا وَعَافِ الْمُسْلِمِينَ مِنْ أَنْفُسِ الْجِنَّ وَأَعْيُنِ الْإِنْسِ يَا رَبَّ الْعَالَمِينَ.

- O Allah, Owner of great sovereignty and eternal bounty, Owner of the noble countenance, Knower of perfect words and answerable supplications, keep us and the Muslims safe and sound from the evil souls of the Jinn and the evil eyes of mankind, O Lord of the Worlds.

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

- O Allah, we ask You to ward them off from us and we seek refuge in You from their evils.

اللَّهُمَّ اضْرِبِ الظَّالِمِينَ بِالظَّالِمِينَ وَأَخْرِجْنَا مِنْ بَيْنِهِمْ  
سَالِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنَّا كُنَّا مِنَ الظَّالِمِينَ.

- O Allah, strike the evildoers with the evildoers and bring us forth from between them safe and sound. There is no god but You, glory be to You, verily we were among the wrongdoers.

اللَّهُمَّ إِنَّا نَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، الْمُنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو  
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- O Allah, we ask You as all praise is due to You, there is no god but You, the Giver, the Creator of the heavens and the Earth, Owner of Majesty and Honor. O Allah, you take the right of the one who has been wronged from the one who wronged him; take our rights from those who have wronged us, envied us, practiced witchcraft against us, slandered us and plotted against us among mankind, the Jinn, the devils and the Ifreets, male and female, and all of Your creatures.

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- O Allah, we call upon You with the call of the one who has been wronged, and there is no barrier between the call of the one who has been wronged and You. O Allah, suffice us against those who wronged us by whatever means You will and in whatever manner You will. Whatever Allah wills happens and whatever He does not will does not happen. Everything with Him is in (due) proportion. "So Allah will suffice you against them. And He is the All-Hearer, the All Knower. (Soorah Al-Baqarah 2:137)

رَبَّنَا إِنَّا أَمَسْنَا الضُّرَّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

- O Allah, we are touched by hardship and You are the Most Merciful of those who show mercy.

اللَّهُمَّ يَا مُغِيثُ أَغِثْنَا، يَا مُغِيثُ أَغِثْنَا، يَا مُغِيثُ أَغِثْنَا.

- O Allah, O Reliever, relieve us; O Reliever, relieve us; O Reliever, relieve us.

اللَّهُمَّ يَا مَالِكَ يَوْمَ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

- O Allah, O Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

اللَّهُمَّ إِنَّا بِكَ نَصُولٌ وَبِكَ نَجُودُ وَفِيكَ نَقَاتِلُ.

- O Allah, by Your help we strive, struggle and fight.



(Soorah Ibrahim 14:12).

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ  
وَأَصْلَحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

- O Allah, for Your Mercy I hope, so do not leave me to my own devices for even the blink of an eye. Set all my affairs straight, there is no god but You.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

- O Allah, I seek refuge with You from a bad fate, from a bad end, from the malicious joy of enemies and from severe calamity.

اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ ذَا الْوَجْهِ الْكَرِيمِ وَلِي الْكَلِمَاتِ التَّامَّاتِ وَالِدَعَوَاتِ  
الْمُسْتَجَابَاتِ عَافِنَا وَعَافِ الْمُسْلِمِينَ مِنْ أَنْفُسِ الْجِنَّ وَأَعْيُنِ الْإِنْسِ يَا رَبَّ الْعَالَمِينَ.

- O Allah, Owner of great sovereignty and eternal bounty, Owner of the noble countenance, Knower of perfect words and answerable supplications, keep us and the Muslims safe and sound from the evil souls of the Jinn and the evil eyes of mankind, O Lord of the Worlds.

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

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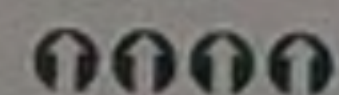


اللَّهُمَّ أَنْتَ رَبُّنَا لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْنَا وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، نَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَأَخَصَّى كُلَّ شَيْءٍ عَدَدًا، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

- O Allah, You are our Lord, there is no god but You, in You we put our trust and You are the Lord of the mighty Throne. Whatever Allah wills happens and whatever He does not will does not happen. There is no power and no strength except with Allah, The Most High, The Most Great. We know that Allah is able to do all things, and that Allah has encompassed all things with His knowledge and has counted all things. O Allah, we seek refuge in You from the evils of our own selves and from the evil of every living being whose forelock You have seized, verily my Lord is on a straight path.

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

- O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You with which You have named Yourself, or, or You have taught to any of Your creation, or You have revealed in Your Book, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.



## International Patents for Qur'anic Eye-drops

For the first time, an Egyptian scientist manufactures drops for treating cataracts inspired by Yoosuf's shirt

Loss of the dearest of one's sons... ongoing grief... blindness... the smell of sweat emanating from a shirt... healing... restoration of sight... Glory be to Allah, the Exalted... I believe in Allah, the Exalted.

All of these words were bouncing around in my head, intermingling, crossing paths, weaving a web and motivating me to rush to meet him and see the results of research into the scientific miracles of the Qur'an when it is playing its pioneering role in guiding the course of human science and achieving the most brilliant results of application through that research, through which the Muslim scientist, Prof. Dr. 'Abdul Basit Muhammad Sayyid a researcher in the National Research Center in Egypt acquired two international patents after manufacturing eye drops to treat cataracts, inspired by the text of *Soorah Yoosuf*.

Despite traffic jams and the car exhaust fumes that poison the air of Cairo, despite the heat which is trapped by its high-rises lest it be invaded by cool and natural air, I did not feel the distance that I crossed from my house in Heliopolis to the National Research Center in Al-Diqqi. There, at the entrance of the Center, I asked where I could find Dr. 'Abdul Basit. The receptionist told me that he was in the lab at the end of the corridor, so I continued until I reached his office, where I found him immersed in piles of paper and test tubes from which were emanating chemical smells that filled every corner of the lab. No sooner had I entered but he turned to face me with a warm welcome and a great deal of humility. This is the conversation that took place:

Q: Every idea has a beginning. What was it and how did this research begin?

A: It began with the Holy Qur'an. One day at *Fajr* I was reading the Book of Allah, may He be glorified and exalted, in the story of



Yoosuf, peace be upon him. That amazing story made me pause, and I began to think of the verses which tell the story of the conspiracy of Yoosuf's brothers against him, and how his father ended up after he lost him, how he lost his eyesight and was affected by cataracts, and then how the mercy of Allah reached him in the shirt of healing which the bringer of glad tidings threw on his face and he regained his sight.

I began to wonder what could have been in Yoosuf's shirt so that this healing could take place and his eyesight could be restored. Although I believe that the story tells of a miracle which Allah, Most High, caused to happen at the hand of one of His Prophets, namely Yoosuf, peace be upon him, I realized that in addition to the spiritual aspect that may be understood from the story, there was also a material aspect which we may understand through research and which would confirm the truthfulness of the Qur'an which tells us this story as it happened. So I began to research until Allah guided me to this matter.

Allah, the Exalted, says:

﴿وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ﴾

"And his eyes became white with sorrow, and he fell into silent melancholy" (Soorah Yoosuf, 12:84)

**Q:** *Can you explain scientifically the meaning of the whiteness that affects the eye or what is called cataracts?*

**A:** The whiteness that affects the eye, or cataracts, is a kind of opacity which happens in the lens of the eye and prevents light from entering either partially or completely, according to the degree of opacity. When this opacity reaches the ultimate limit, the vision is weakened to such an extent that the patient cannot see the movement of a hand close to the eye and he cannot distinguish anything that he sees.

To explain cataracts in simple scientific terms, the lens of the eye is formed of a capsule which contains protein, and this protein consists of what is called Alpha crystalline, Beta crystalline, Gamma crystalline and albumin. It is changes in this denatured protein that cause this opacity, which begins and then increases gradually. This protein in the capsule of the lens is arranged in a harmonious manner in a small shape, in other words, each type of it is arranged in a small shape composed of two arms folded around one another in a harmonious manner so that

it can perform its function of letting light through that falls on the eye. Changes in the nature of this protein indicate a change in the degree of harmony and precise order. This change leads to random distribution.

To make it clearer for the reader we can liken it to the white albumin, which is transparent and allows light to pass through or makes it possible to see things through it. When it is heated, it coagulates and turns into random distribution and becomes opaque and it is not possible to see things through it. This is the opacity.

**Q:** *What are the causes of cataracts? Does grief have any connection to it, because the Holy Qur'an tells us quite clearly that what happened to the eyes of Ya'qoob (peace be upon him) was the result of grief at the loss of his son Yoosuf (peace be upon him)?*

**A:** There are many causes that lead to the appearance of cataracts:

- A person may be struck or receive a direct blow to the lens of the eye which is located behind the cornea, which causes a change in the nature of the protein, i.e., the way the molecules are arranged, and this is what causes the change in the level of folding up of the protein in the site of the blow, and this is the starting point for continuing change and increasing degree of folding and randomness. However, a child may be born with it, with no reason being known for it.
- The nature of a person's work may also have a clear effect on it. A person may be exposed to changes in temperature, such as bakers. Despite the fact that the eye is like fat that resists changes in temperature, continued exposure to high temperatures may cause this gradual change.
- A person may also be exposed to different types of rays or powerful and dazzling light. This is what is called radiation cataract. It may also occur in welders who do not use eye protection to shield them against different rays used in welding.
- Cataracts resulting from old age, or senile cataracts. In this case the protein in the capsule of the eye does not change from birth, but there comes a time at the end of life when change begins and continues until it reaches full opacity.
- The presence of some diseases such as diabetes, which increase



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**A:** There are many causes that lead to the appearance of cataracts:

- A person may be struck or receive a direct blow to the lens of the eye which is located behind the cornea, which causes a change in the nature of the protein, i.e., the way the molecules are arranged, and this is what causes the change in the level of folding up of the protein in the site of the blow, and this is the starting point for continuing change and increasing degree of folding and randomness. However, a child may be born with it, with no reason being known for it.
- The nature of a person's work may also have a clear effect on it. A person may be exposed to changes in temperature, such as bakers. Despite the fact that the eye is like fat that resists changes in temperature, continued exposure to high temperatures may cause this gradual change.
- A person may also be exposed to different types of rays or powerful and dazzling light. This is what is called radiation cataract. It may also occur in welders who do not use eye protection to shield them against different rays used in welding.
- Cataracts resulting from old age, or senile cataracts. In this case the protein in the capsule of the eye does not change from birth, but there comes a time at the end of life when change begins and continues until it reaches full opacity.
- The presence of some diseases such as diabetes, which increase



the concentration of liquids around the lens of the eye and absorption of the liquid of the lens, because the cataract appears rapidly.

With regard to your question about the relationship of grief to the appearance of cataracts, yes there is a relationship, because grief causes an increase in adrenaline, which is regarded as the opposite of insulin. Hence intense grief -- or intense joy -- causes an ongoing increase in levels of the hormone adrenaline, which in turn causes an increase in levels of blood sugar, which is one of the causes of this opacity, in addition to the weeping that accompanies grief.

**Q:** *Are there any symptoms to indicate the onset of this disease?*

**A:** When the cataracts first begin to appear, the person feels as if the world in the clear light of day is covered with clouds.

**Q:** *How are cataracts treated according to current medical methods? Can the eye be restored to the way it was before the onset of the disease?*

**A:** Up until the current time, treatment has focused on surgery, whether it is the traditional method of removing the opaque lens or siphoning off the protein of the lens and implanting a lens in part of the capsule. In either case, of course the strength of vision does not return to the way it was. This is also followed by a large number of complications. There are also some eye drops which delay development of opacity when it first appears.

**Q:** *Is there any other scientific method to treat cataracts by nonsurgical means or other than they eye drops which delay the disease temporarily?*

**A:** In the scientific references and periodicals, there are reports of general attempts which focused on changing the protein especially the albumin to the way it was before it coagulated, and it has been possible by chemical means to make this change, but the results have been partial and not complete. This change which relies on chemical means cannot be done to the protein of the lens of the eye.

**Q:** *After all these imperfect attempts and difficulties with regard to this disease, how did you reach a solution to this chronic problem from the Holy Qur'an?*

**A:** As previously stated and as I indicated, the lens of the eye is formed of a capsule containing protein that is distributed and arranged

in a small form, and changes in the nature of this protein, or changes in the way it is arranged, lead to random distribution, which causes opacity. Hence I began to think of finding a substance that would isolate the protein that is not in harmony by means of a physical process, not a chemical one, so that it would go back to its proper, harmonious, folded status. Because no previous research was to be found on this matter in the scientific periodicals, I was faced with difficulty in how to begin or how to find a starting point. We found the first glimmer of hope in *Soorah Yoosuf*, where it speaks of Ya'qoob (peace be upon him) in the passage where Allah The Exalted says:

﴿وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسَافِي عَلَى يُوسُفَ وَأَبِضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾

"And he turned away from them and said: 'Alas, my grief for Yoosuf (Joseph)!' And he lost his sight because of the sorrow that he was suppressing." (*Soorah Yoosuf*, 12:84)

What Yoosuf (peace be upon him) did, on the basis of revelation from his Lord, was to ask his brothers to take to their father the shirt of healing:

﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾<sup>(١٣)</sup> وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ<sup>(١٤)</sup> قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ<sup>(١٥)</sup> فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." And when the caravan departed, their father said: 'I do indeed feel the smell of Yoosuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).' They said: 'By Allah! Certainly, you are in your old error.' Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allah that which you know not.'" (*Soorah Yoosuf*, 12:93-94)

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**Q:** *What could there have been of healing in the shirt of Yoosuf (peace be upon him)?*



**A:** After thinking about it, we could not come up with anything other than sweat. So our research was about the components of human sweat. We took lenses that had been extracted from eyes by traditional surgical methods, and we soaked them in sweat, and we found that gradual transparency began to occur in these opaque lenses.

The next question was: Were all the components of sweat effective in this case, or was it just one of these components? By separating them, it was possible to reach one of the basic components, which is the compound urea, which can be chemically prepared. By carrying out experiments on laboratory animals in which opacity or whiteness of the lens of the eye had been introduced by means of rays or by means of what is called opacity caused by galactose, it was found that this chemically prepared galactose caused whiteness in the lens. It was also proved that they had this disease by means of an examination using slit lamp and ultrasound waves, and by shining red lights on the lens of the eye.

After that, the matter required carrying out tests on a physiological sample done on the computer, which takes half an hour and costs 0.25 million dollars. Opacity was introduced to the lens of the eye and the amount of light passing through it was calculated by computer before putting drops in the eye. It was found to be no more than 2 percent, and after putting the drops in the eye it was found that the amount of light passing through increased from 2 percent to 60 percent in a quarter of an hour, then to 90 percent after 20 minutes, then to 95 percent after 30 minutes, and to 99 percent after an hour.

**Q:** *Are there any side effects to using sweat?*

**A:** Not at all. This was a matter of great concern, especially since sweat is regarded as an expelled waste product that the body has got rid of, and especially the effective substance in sweat, which as we have stated above is a derivative of urine. Hence it was essential to carry out official experiments on laboratory animals and give them these compounds in a concentrated form that was 10 times stronger, either by mouth or by injections in the pericardium. No side-effects or toxic effects were found at all; it did not affect the functions of the liver, kidneys, brain or blood.

**Q:** *This has to do with experiments on animals, namely rabbits, and on physiological samples. What about experiments on humans?*

**A:** The results of experiments carried out on 250 volunteers recorded the disappearance of this whiteness and restoration of eyesight to more than 90 percent. As for the cases which did not respond, it was found in clinical examinations that the protein of the lens had become transparent, but there were other reasons, such as disease of the retina, which meant that the eyesight was not restored to its natural levels. As for its effect on the heart, no such side-effect was seen, and there were no effects on the function of the liver, kidneys, brain or blood.

**Q:** *Are there diseases other than cataracts which can be treated by these drops?*

**A:** Yes, there is also whiteness of the cornea. Weak eyesight may result from whiteness in the cornea, which also results from thrombosis or changes in the nature of the corneal protein. It was also proved by means of experiments that putting these drops twice a day for two weeks takes away this whiteness and improves the vision. It was also noted that in cases of whiteness in the pupil or iris of the eye, application of these drops restored the eye to good health after two weeks.

**Q:** *How was whiteness of the cornea treated before?*

**A:** Before that, the remedy was to patch the cornea with a cornea taken from a dead person. It was found that this procedure, as well as being difficult, caused transmission of viruses, including AIDS. Moreover, the eye did not go back to its original state.

**Q:** *How was this research registered in order to obtain patents?*

**A:** We sent a copy of the research to the European patent office, then to the American patent office, and the matter was taken care of by one of the experienced companies there, then an examination committee was formed to test the invention. The European patent was granted in 1991 and the American patent was granted in 1993.

**Q:** *How do you feel now that you have brought mankind a remedy that was based on the Book which some people think has nothing to do with science or worldly matters?*

**A:** I feel like a Muslim who has paid *Zakah* (purifying alms) on his knowledge. Just as there is *Zakah* on wealth, there is also *Zakah* which must be paid on the knowledge that Allah The Exalted has given to us, which is using it for the good of mankind and helping them. I also feel, on the basis of scientific examination, aware of the greatness of the



Qur'an and that it is as Allah, the Exalted, says:

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"And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimoon (polytheists and wrongdoers) nothing but loss." (Soorah Al-Isra, 17:82).

Hence we must go back to this great Book, for in it we will find our happiness and progress, and we will resume our role in guiding all of mankind.

**Q:** *Do you think that this research represents an incentive to do more research and applied studies based on the texts of the Holy Qur'an and Sunnah?*

**A:** Definitely. The miracles of the Holy Qur'an never cease. I believe that focusing on studying the texts of the Qur'an and *Sunnah* with awareness will open new horizons in all fields, to serve mankind in all places.

**Q:** *My final question: when this medicine is introduced to the markets, will it be described as a Qur'anic medicine?*

**A:** Yes, we stipulated that the company which manufactures it should do that, so that the world will know the truth of this Book and its effectiveness in bringing happiness to mankind in this world and in the Hereafter.

At the end of our interview, I suggested to him a new project, researching another eye medicine that was prescribed by the Prophet, blessings and peace of Allah be upon him, in the *saheeh Hadith* in which he said: "Truffles are manna and its water is healing for the eye."

In the hope of meeting again, to learn about new results based on faith. I think that researchers' study of this matter will open new horizons and inspire further research that the future will tell us about, by the leave of Allah, the Exalted.

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## Dialog with Dr. Zaghloul An-Najjar

The relationship between religion and science is the reason why there are people who object to the miraculous scientific aspects of the Holy Qur'an

**Interviewer: Ahmad Tawfeeq Hilal**

Introduction:

The Holy Qur'an is continually opening new horizons for scientists to think and ponder. Sound science inevitably leads to faith, and there cannot be any contradiction between scientific facts and the Qur'an unless the scientist is mistaken in his conclusions or the commentator is mistaken in his interpretation of any verse.

Hence scientific conclusions cannot be taken as the only inevitable interpretation of the Qur'anic text, because we cannot limit the Qur'anic text to a human scientific discovery that may be right or wrong, or is subject to change and alteration every time human knowledge expands and the means of acquiring knowledge improve.

Some sincere researchers twist the meanings of the texts and hasten to prove that the meaning of the Qur'anic texts and scientific discoveries are identical, whether they are empirical or theoretical, with the intention of showing the extent of the miraculous nature of the Qur'an.

The Qur'an is a miracle, regardless of whether its texts are in agreement with shaky scientific discoveries or not. All we can learn from scientific discoveries in understanding the texts of the Qur'an is to discover new aspects of the meanings that the verse may refer to, without believing that the text refers to that which has been discovered by science. Rather it is possible that there is some reference to this scientific discovery in the text.

It is on this basis that we met with Prof. Dr. Zaghloul An-Najjar to discuss with him some of the far-fetched interpretations with regard to the scientific miracles of the Qur'an on the one hand and to discuss some ambiguous interpretations on the other hand. Hence, this discussion



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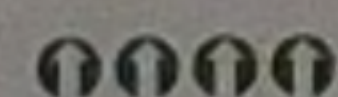
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was about the relationship between religion and science.

**Ahmad:** *There are numerous theories in the field of the miraculous scientific nature of the Holy Qur'an and Sunnah. What is your opinion on that?*

Dr. Zaghloul An-Najjar: There are not many theories with regard to understanding the scientific miracles of the Holy Qur'an, but there are people who support and people who object. The reason for this division is that the education system in the Arab countries began to follow in the footsteps of the education system in Western countries, which is clearly opposed to the idea of faith. The Renaissance in Europe began with a great standoff with the church which dominated all affairs in the West -- political, educational, military, agriculture and so on.

When the West learned the scientific method by mixing with the Muslims and their legacy in Spain, Palermo and Italy, and in Palestine and Syria during the Crusades, the results of the application of the method confirmed the errors of the concepts that the Church wanted to impose through the Book of Genesis at the beginning of the Old Testament. The Book of Genesis tells of the creation of the universe and many other ideas, and it is regarded as the most indicative proof that the Torah has been distorted and was composed more than 800 years after Moses (peace be upon him) at a time when man had no scientific knowledge. It is written in a language other than the language of Revelation, and myths and fables were introduced into it which contradicted the results of their scientific research. So they had no choice but to reject the Church and science in the Western world began to take a direction that was completely opposed to the idea of the unseen and of religion.

This experience had no counterpart in Islamic civilization at all, because it combined religion and material advancement. But after the colonial period, this separation was imposed on us, so there were Islamic universities which taught Arabic and Islamic studies in complete isolation from the principles of scientific ideas, and there were other secular universities which taught medicine, engineering, sciences, agriculture and so on in complete isolation from Islamic studies.

**Ahmad:** *What is your opinion about some commentators twisting the meanings of the texts so that they will be in accordance with universal phenomena, scientific discoveries and contemporary events?*

Dr. Zaghloul An-Najjar: The universal signs in the Book of Allah and the *Sunnah* of His Messenger (blessings and peace of Allah be upon him) cannot be understood correctly within the framework of language only. We also have to refer to sound scientific facts in order to understand the meanings of these verses, and we have to apply strict guidelines in the sense that they should not try too hard or twist the meanings, because the Qur'an does not mean that and because the Qur'an is basically a book of guidance which Allah, the Exalted, revealed to guide man in matters in which man cannot set correct guidelines for himself, such as matters of belief, worship, morals and manners, and interactions with others.

But Allah knows by His All-Encompassing Knowledge that mankind would one day reach a time like ours in which Allah would open up horizons for man and he would discover facts about this universe which would astound him and at the same time make him arrogant and proud of himself, and he would implement these facts to produce advanced technology and think that he is the one who possesses this universe and that he dominates it, so he would forget about religion, the Hereafter, the resurrection and Paradise and Hell, and he would only believe in tangible material things.

Hence, Allah, the Almighty, has preserved for us in His Book and in the *Sunnah* of His Prophet, blessings and peace of Allah be upon him, references to the universal facts, in order to convince humanity that the Qur'an cannot be the product of a human mind. Man could not discover these facts except through lengthy efforts taking hundreds of years and thousands of scholars and scientists, and this confirms that the One who created is able to destroy what He has created and to bring it back into existence once again, and it proves His absolute power in His innovative creation.

But we must affirm that the Holy Qur'an and its miraculous Verses did not come to us for the purpose of purely scientific information; in other words, the point is not just to give humanity information, because the human mind is not able to absorb things all in one go. The human mind needs to ponder, analyze, experiment, observe and write down in order to understand things.

Prof. Dr. Mansoor Hasab An-Nabi, the former head of the physics department at Ain Shams University, says that there are six other earths



apart from our Earth, and each earth as its heaven which is above it, and this is confirmed by the words of the Prophet, blessings and peace of Allah be upon him: "O Allah, Lord of the seven heavens and what they cover, and Lord of the seven earths and what they carry..."

He says that these earths are inhabited by other rational beings, on the basis of the verse in which Allah, Most High, says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

"It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them (heavens and Earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge." (Soorah At-Talaq, 65:12)

This indicates that His command descends and that this command must be directed to rational beings, and there may come a time when all these beings are gathered together, based on the verse in which Allah says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتِّينَ يَوْمٍ وَإِذَا يَنشَأُ قَدِيرٌ﴾

"And among His Ayat (proofs, evidences, lessons and Signs, etc.) is the creation of the heavens and the Earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will." (Soorah As-Shoora, 42:29)

What is your comment on that, knowing that this interpretation contradicts many verses in other places, in addition to what many know which is that the heavens are precisely above one another all the way to *Sidrat Al-Muntaha*?

Dr. Zaghloul An-Najjar: In fact, this is a shortcoming in understanding what these verses refer to. The Holy Qur'an says:

﴿الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

"Who has created the seven heavens one above another" (Soorah Al-

Mulk, 67:3)

This means one above another around a single center, with the outer one enveloping the inner or, in other words, seven spheres, one inside another until you reach the lowest heaven. Empirical science and physics say that our universe is curved, because man can only see a small part of the lowest heaven, and the Qur'an states:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

"And indeed We have adorned the nearest heaven with lamps." (Soorah Al-Mulk, 67:5)

The lamps are the stars, and the stars are only found in the lowest heaven. It is not possible for planets to exist on their own without belonging to a star. So if the stars are limited to the lowest heaven, how can there be earths in the other heavens in which there are no stars?! This is a misunderstanding.

The Qur'an categorically denies this idea and there is no scientific evidence to support it. But if the seven heavens are above one another as we have mentioned, then the seven earths must inevitably all be the same as the seven heavens, with the outer enveloping the inner. Hence, the Qur'an speaks of the zones or diameters of the heavens and the Earth, and the diameter of the heavens and the Earth cannot be the same unless they are above one another, inside one another and the Earth is the centre of the universe. This is confirmed by the words of the Prophet, blessings and peace of Allah be upon him: "Whoever seizes any land unlawfully will be swallowed up in it on the Day of Resurrection down through seven earths." (Narrated by Al-Bukhari and Muslim)

With regard to interpreting the Verse,

﴿يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ﴾

"His Command descends between them (heavens and Earth)" (Soorah At-Talaq, 65:12)

as meaning that there must be rational beings on each earth, this is farfetched and is a misunderstanding of the Verse. This does not mean that we deny that the universe is full of living beings, because



apart from our Earth, and each earth as its heaven which is above it, and this is confirmed by the words of the Prophet, blessings and peace of Allah be upon him: "O Allah, Lord of the seven heavens and what they cover, and Lord of the seven earths and what they carry..."

He says that these earths are inhabited by other rational beings, on the basis of the verse in which Allah, Most High, says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

"It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them (heavens and Earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge." (Soorah At-Talaq, 65:12)

This indicates that His command descends and that this command must be directed to rational beings, and there may come a time when all these beings are gathered together, based on the verse in which Allah says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتِّينَ يَوْمٍ وَإِذَا يَشَاءُ قَدِيرٌ﴾

"And among His Ayat (proofs, evidences, lessons and Signs, etc.) is the creation of the heavens and the Earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will." (Soorah As-Shoora, 42:29)

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the Messenger, blessings and peace Allah be upon him, said: "The heavens creak and they should creak, for by the One in Whose hand is the soul of Muhammad, there is no space in them the size of a hand span but there is the forehead of an angel prostrating, glorifying Allah and praising Him." (Narrated by Ibn Mardawayh, from Anas, may Allah be pleased with him. It is a saheeh Hadith)

We accept this statement of the Holy Qur'an that the universe is filled with living beings, including those that He has told us about, such as the angels and the *Jinn* among unseen beings, and those whom He has not told us about, and we do not know of them and we are not obliged to seek information on them.

**A:** The Hubble telescope has shown us that there are billions of galaxies moving away from one another at an alarming rate of speed that is almost the speed of light, apart from Andromeda and some other galaxies. They concluded that the universe is expanding or is continually increasing in size. Then the *Mufasssireen* (exegetes) came along and said that the Qur'an spoke of that before it was discovered by science, in the Verse in which Allah, the Exalted, says:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

"With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof." (Soorah Adh-Dhariyat 51:47)

*The question is: Is space finite or infinite? If it is infinite, then where is the heaven in space? If it is finite, what is the width of the heavens?*

Dr. Zaghloul An-Najjar: Science and the study of its conclusions is something important, but studying science without divine guidance leads to confusion, especially when man enters the arena of vast dimensions or theories of creation. Hence, I say that when man indulges in empirical science without divine guidance, he may reach great conclusions but he will be confused by this knowledge, because these distances are something which the human mind can never grasp.

Hence, despite the amazing information that the astronomers have discovered, including the expansion of the universe, the beginning of creation in a cloud of smoke, the Big Bang theory and the Big Crunch

theory, all of which are great contributions to science, if they are put together to form a picture of the creation of the universe far away from faith in God, that creates confusion in the mind. For example, scientists have proved that the universe is expanding, but they differed: is this expansion infinite or will it have an end?

Some of them say that the universe is expanding with no end (because they do not believe in God at all) and some of them say that this expansion will have an end, because the amount of energy that led to this expansion is decreasing and the temperature with which the universe began is falling. It began with billions of degrees Centigrade and now has reached a temperature of 3° absolute, measured from different parts of the universe.

Based on that, the expansion force is decreasing, and when it decreases and the universe stops expanding, then gravity will come into play and bring the universe together once more. This is the basis for the Big Bang theory and its counterpart, the Big Crunch theory. But even those who promote this theory are still confused: Will this crunch take the universe back to the way it was in the beginning, infinitely small in size and infinitely high in density and energy, and will it be unstable and explode in a cloud of smoke from which will be created an earth other than the earth and heavens other than the heavens? Will the process be repeated: bang... crunch... bang... crunch... and so on? Will it stop at this point? Science cannot answer decisively because it is a process that is beyond man's comprehension, but the Qur'an has decided this matter. Allah says:

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

"Have not those who disbelieve known that the heavens and the Earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Soorah Al-Anbiya', 21:30)

This confirms the first explosion or bang. Then Allah, the Exalted, says:



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أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

"And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (Soorah Al-Anbiya', 21:104)

This confirms the big crunch. Then Allah says:

﴿يَوْمَ بُدِّلُ الْأَرْضُ عَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

"On the Day when the Earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible." (Soorah Ibrahim, 14:48)

So the matter has been decided: it is one bang then the coming together of what exploded, then another bang, then the Hereafter.

A: Professor Zaghloul An-Najjar, let us move on from the world of space to the world of the oceans. The latest pictures taken of the oceans show that the seas of this world are not the entire same make up, rather they vary in temperature, salinity, density and oxygen ratios. The seas are separated by a thin line, and this is what is mentioned in the Qur'an where Allah, the Exalted, says:

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾﴾

"He has let loose the two seas (the salt and fresh water) meeting together. Between them is a barrier which none of them can transgress." (Soorah Ar-Rahman, 55:19,20).

Ahmed: Is there any reason or scientific explanation for this difference, or does the fact that they do not mix serve to show the divine miracle only – or is there another reason that science has discovered?

Dr. Zaghloul An-Najjar: Everything that our Lord, may He be blessed and exalted, has created is for a reason and it cannot be limited to merely demonstrating the divine miracle. For example, the sign of the meeting of the seas is mentioned in three verses in the Holy Qur'an.

Two of them apply to freshwater meeting salty water, and the third applies to salty water meeting salty water. The issue of fresh water meeting salty water is very clear in the case of rivers. Freshwater by nature is light, in other words it is less dense than salty water in the sea and may remain distinct for distances which in some cases extend for hundreds of kilometers, then they pass through one another but do not mix completely until they come to an area where the two types of water mix and form a kind of water that is less salty. What is remarkable is that the variation of these zones means that each zone has its own kind of life which cannot live anywhere else. The wisdom behind the existence of a variety of zones in one watery environment is that each zone is suitable for specific types of life.

Allah, the Almighty, says in His Book:

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﴿فِي أَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾﴾  
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Pearls can live in salty water or freshwater, but coral can only live in salty water. How does Allah, the Exalted, cause the two seas to meet when both of them are salty? This did not become clear until after the seas were photographed and it became clear that in one sea there are neighbouring masses of water which give different colors by reflecting different rays of light. Scientists discovered that each mass of water has its own natural and chemical attributes, and each of them has its own kind of life and its own kind of sediment, and it never mixes completely with neighbouring masses.

This is a sign which confused scientists a great deal until it became clear to them that water is an amazing liquid; they found that it is composed of two hydrogen atoms which carry a positive charge and an oxygen atom which carries a negative charge, hence it is called a



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يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

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This is a sign which confused scientists a great deal until it became clear to them that water is an amazing liquid; they found that it is composed of two hydrogen atoms which carry a positive charge and an oxygen atom which carries a negative charge, hence it is called a



polar molecule. Allah, the Exalted, has created similar charges in one sea, facing one another, so they repel one another and thus water keeps itself away from neighbouring water.

*Ahmad: Professor Zaghloul An-Najjar, after discussing the miracles of Allah on Earth, let us move to the world of animals. The Messenger, blessings and peace of Allah be upon him, said: "Whoever has eaten camel meat, let him do Wudhoo'." (Saheeh). Then the Qur'an mentions the creation of the camel before the creation of the heavens and the Earth, in the verse in which Allah says:*

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

"Do they not look at the camels, how they are created?" (Soorah Al-Ghashiyah, 88:17).

In the *Sunnah* also, the Messenger, blessings and peace of Allah be upon him, prescribed camel urine to a person with a stomach disease and he became healthy. In *Fiqh*, it is permissible to pray in the pens of all animals except those of camels. Is there a connection between the above or is there any scientific discovery that would clarify this miracle?

Dr. Zaghloul An-Najjar: I cannot give you an answer on all matters, but what I know on this topic is that one of the large pharmaceutical companies, Surano, was motivated by this *Hadith* of the Messenger of Allah, blessings and peace of Allah be upon him, to manufacture a medicine from urine to aid conception in women who are having problems in trying to conceive, and it is still being produced until today. Urine is not a thing of any value as some people think, because it contains many valuable chemical components which are effective in treating many diseases.

*Ahmad: Is there a scientific reason for the prohibition on eating birds of prey and every animal that has fangs and on eating pork, knowing that there are non-Muslim peoples who eat them and enjoy good health?*

Dr. Zaghloul An-Najjar: Zoologists divide animals according to the type of food they eat into three categories: herbivores, carnivores

and omnivores. Man falls into the third category. Scientists say that each group may carry diseases that are contagious among themselves, and the pig is in the same category as man, namely omnivores, hence transmission of diseases from pigs is very likely, if they are eaten by man. In addition to that, a German scientist who became Muslim said in one of his papers: It became clear to me that pig fat is one of the most difficult fats to digest, and this causes serious diseases in man that he cannot cope with. But the basic principle with regard to the prohibition, first and last, is that it is obedience to Allah, the Exalted, regardless of whether man understands the reason behind it or not.

*Ahmad: The British Medical Journal stated that the cancer called malignant melanoma, which was the rarest kind of cancer, has now become more common and that the main reason for the spread of this cancer is the prevalence of short clothes which expose the body to the rays of the sun for long periods. Perhaps this explains the wisdom of divine law in enjoining Hijab. What is your explanation for that, knowing that the face is also exposed to the rays of the sun and Hijab is only enjoined on women and not men, but men do not get the same disease?*

Dr. Zaghloul An-Najjar: This disease occurs as the result of exposing the body for lengthy periods to sunlight and to ultraviolet rays. It affects the areas of the skin in varying degrees and it usually appears on the legs. The Creator knows best about what He has created. What the Lord of the Worlds has created to be covered must be covered, and what He has created to be uncovered will not be harmed by uncovering. The foreign statistics have to do with young girls.

Ahmad: Allah, the Exalted, says:

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾

"As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All Wise." (Soorah An-Nisa' 4:56)

The commentators say that this is what science has discovered recently, that the centres of feeling are found in man's skin, but there



are those who wonder: we feel pain inside our bodies too. Can you comment on that?

Dr. Zaghloul An-Najjar: The most extensive feeling of pain occurs in the skin, because the nerve endings are located in the skin. This does not mean that they are not present in the rest of the body, but any pain in the skin will cause pain in the entire body, whereas any pain in the stomach, for example, is only felt in the stomach. If the skin is burned the entire body feels the pain; hence Allah singled it out for mention.

A: A while ago, the satellite television channels and the *Afaq 'Arabiyah* newspaper published a statement of Sheikh Ahmad Yaseen, that the prophecy of the Messenger, blessings and peace of Allah be upon him, about trees speaking and telling about the Jews who are hiding behind them has been fulfilled in Ramallah. What comment do you have?

Dr. Zaghloul An-Najjar: Every being on this Earth has its share of understanding and its share of feeling, and it worships Allah, may He be Glorified and Exalted, in ways that we do not know. If Allah, the Exalted, causes rocks and trees to speak, that is not beyond His capability. It is one of the virtues of the Messenger, blessings and peace of Allah be upon him, that rocks and trees spoke to him. 'Ali, may Allah be pleased with him, said: "I passed with the Messenger through one of the valleys of Makkah, and we did not pass by any rock or tree or mountain, but it greeted the Messenger of Allah by his title."

The idea of rocks and trees speaking now is something that is very possible, but it is one of the things that not all people understand and it is one of the lesser signs of the Hour. The fact that some brothers have witnessed this, and what is happening on the world stage in general and in Palestine in particular, indicates that all the minor signs have appeared and we are now expecting to see the greater signs. And Allah knows best.

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## The West Did Not Discover Scientific Facts Without the Muslims

Sheikh 'Abdul Majeed Al-Zandani said, answering this question in an interview on Al-Jazeera, I would like to mention first of all two of the most important events in this context. We were at an international conference in Riyadh which was arranged by the medical section of the National Guard, and was attended by nearly 2,500 doctors. At that conference, Prof. Tajata Taja Songe from Thailand, who is the dean of the Faculty of Medicine in the University of Chiang Mai, stood up and after presenting his paper on scientific miracles. He stood before the assembly and announced his Islam at the conference.

Once again, we were at a conference on the scientific miracles in Moscow, and at the end of the conference a Russian scientist of non-Muslim origin meaning that he was of Christian origin stood up and said, "For four days we have witnessed miracles and we have heard the evidence which testifies that Muhammad is the Messenger of Allah. I would like to announce to you in this place that I am joining Islam. I proclaim and I say: I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah, I bear witness that there is no god except Allah..." and he repeated it three times in front of the people.

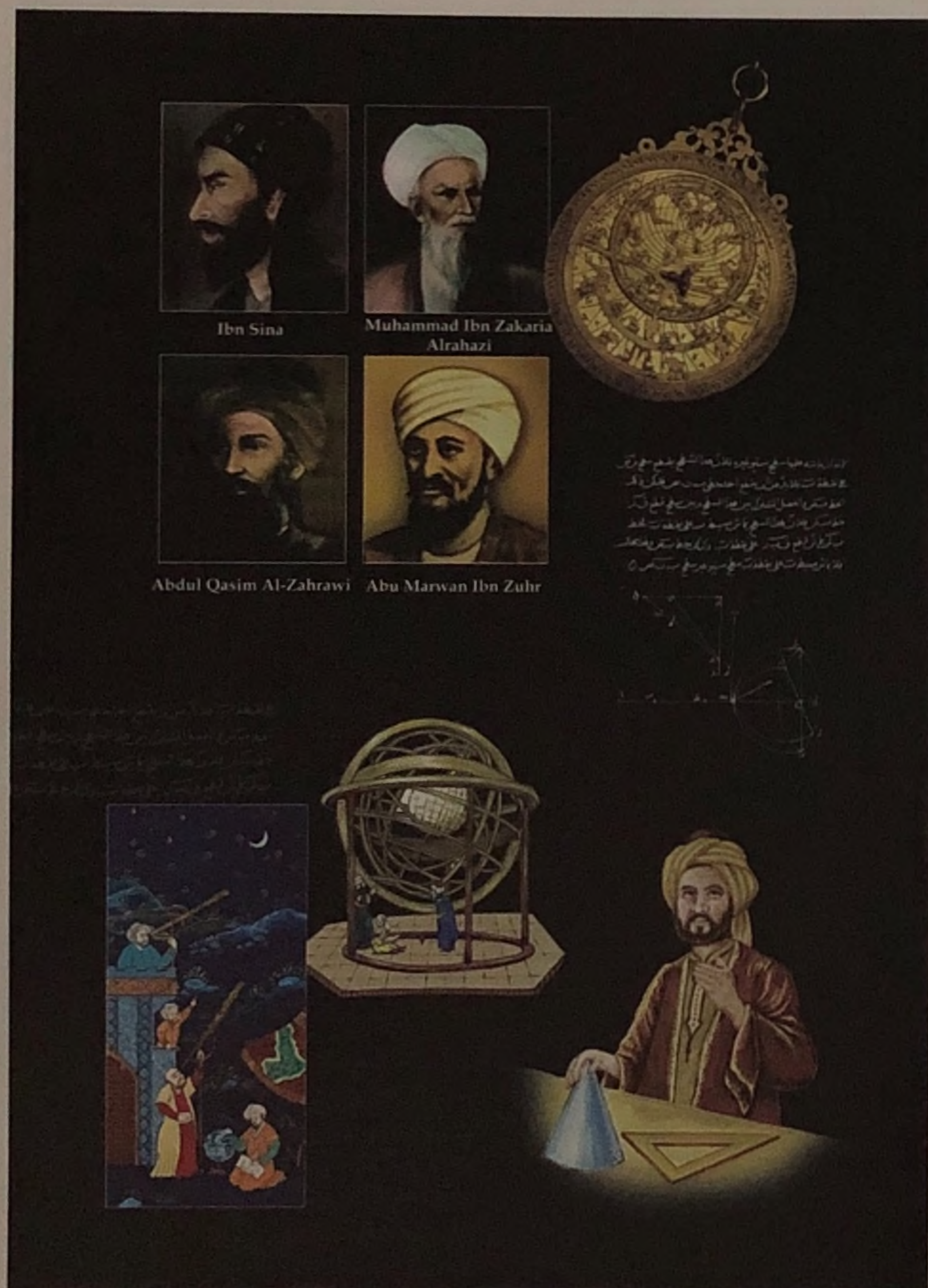
As for the fact that it is the West that discovered these facts before the Muslims discovered them, this is unfortunately the level of science that we have reached. Allah, the Exalted, has told us that these facts will be recognized when they are seen. Hence, Allah, the Exalted, says:

﴿سَرِّبَهُمْ ءَايَاتِنَا فِي الْأَفَاقِ﴾

"We will show them Our Signs!" (Soorah Fussilat, 41:53)

Those who have the ability to see that are the ones who will discover them. Unfortunately today, at this stage in history, the non-Muslims were able to do that. The Westerners and others from the East were able





to see the signs which are happening and which are referred to in the Book of Allah. We have spoken about the same things that the people have seen. They have seen and we have heard, but this is because of our lack of advancement. If we had the means of seeing and noticing,

we would have discovered them too."

Then he went on to say, "Prof. Keith Moore was asked the same question. He is one of the most famous scientists in the field of embryology and his book is taught in eight countries, a scientific reference in eight languages. They said to him: How and why are you the ones who are discovering these facts and not the Muslims?"

He said, "Perhaps this is stronger evidence for the miraculous nature of the Qur'an. If the Muslims were the ones who discovered that, they would be accused of being biased toward Islam. Perhaps this is more effective in proving this matter."

#### Conclusion

After all that you have seen and read, can you say that all this is a mere coincidence? Who taught Muhammad, blessings and peace of Allah be upon him, all of this? It is Allah, the One, the Almighty. He did not speak on the basis of his own whims and desires; rather it was a revelation that was revealed.

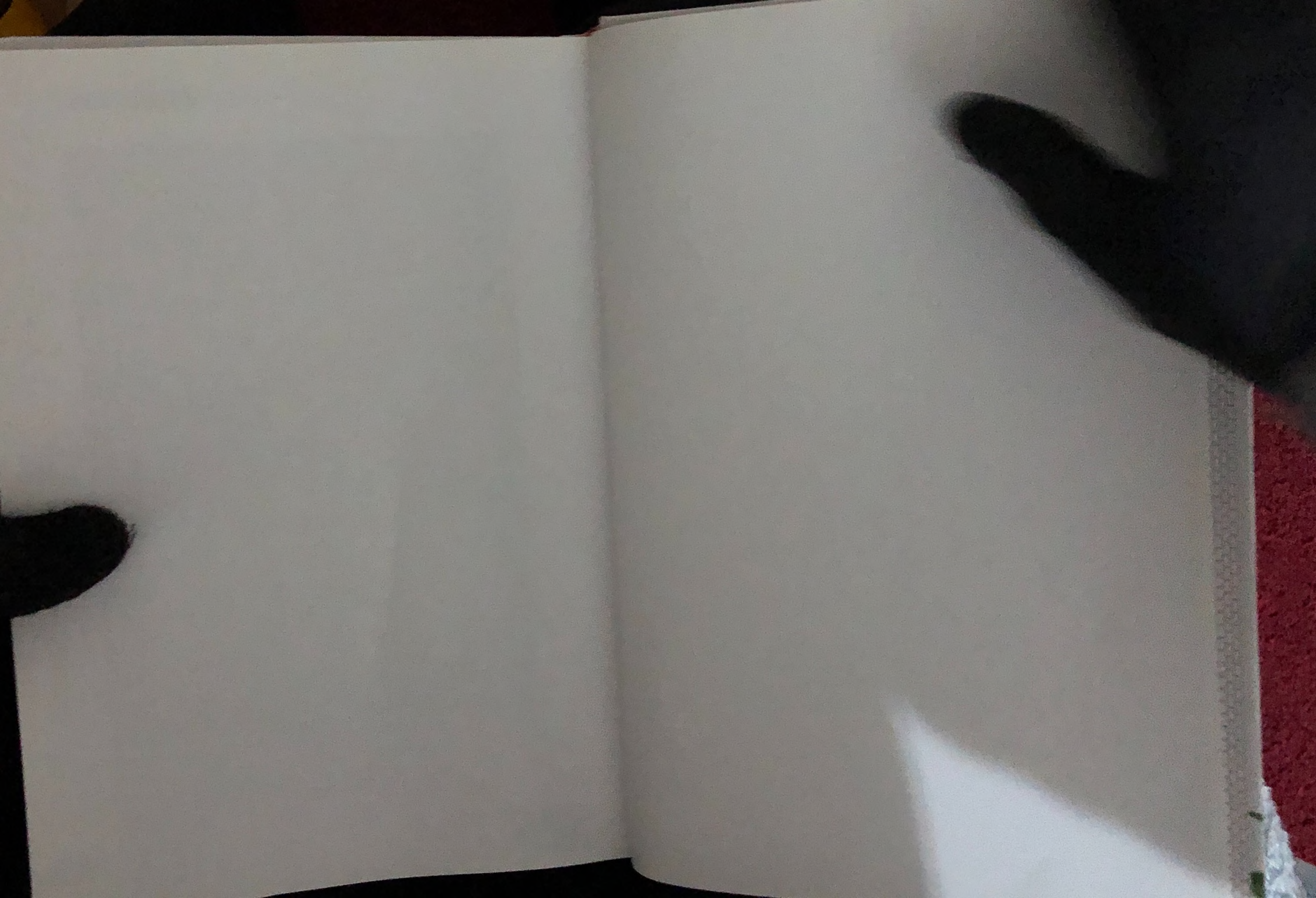
Let us prostrate before our Lord because we are Muslims and because we are the bearers of this great Book.

Remember that the miracles do not stop here. What we have discussed in this book are just a few examples. This is no more than a drop in the ocean. Perhaps if we live for a long time, if Allah wills, this conversation will continue and be completed, and there will be volumes and volumes on it.

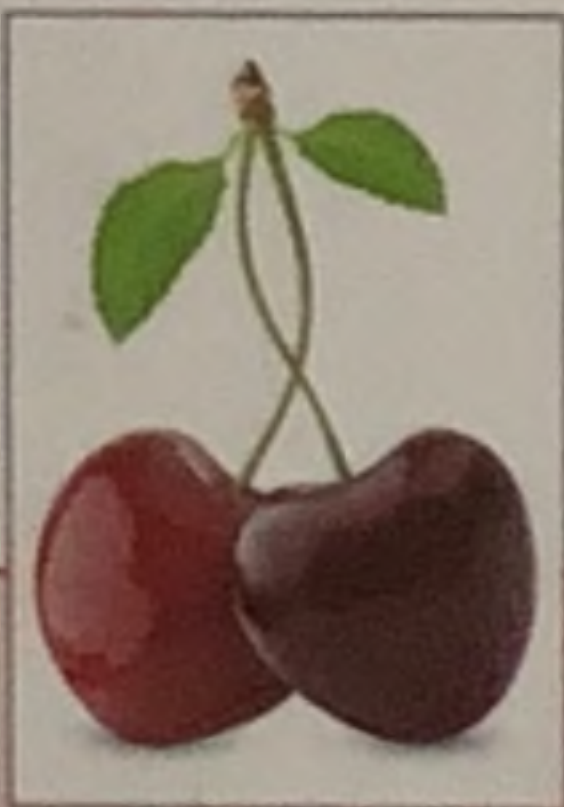
Indeed, this Qur'an is a weapon, a weapon more effective than all others, a weapon with which we may strike against disbelief, find evidence in it and live our lives according to it.

In conclusion, I ask Allah, the Almighty, for pardon, well being, mercy, forgiveness, guidance and acceptance for me, my parents, my children and my fellow believers, and I ask Him to make this book a means to guide many, for He is the best one to ask. And the end of our supplication is: praise be to Allah the Lord of the Worlds and may Allah, the Exalted, send blessings and peace upon our Prophet Muhammad and his family and companions and those who followed them.









# الطب الاسلامي

مفتاح للحياة السعيدة (باللغة الانجليزية)

What is the key to living a better life? That is a question that our society has become engrossed with now-a-days. Numerous books have been written and countless lectures have been given by health specialists on the importance of natural simple foods. They all state that we should try and consume more natural simple foods and try and apply holistic remedies for ailments, so as to lose our dependence on processed foods and chemical medication. However, what they are saying today, Islam has been saying since the time of Prophet Muhammad, peace and blessing be upon him.

In this book the author relates numerous natural super foods and holistic remedies, which if applied to our every day lives, will not only help make our life become better, but will improve our over-all health dramatically. All that a person needs to live a better and healthy life has been discussed by the author and he shows how this is all related from the Qur'an and the Sunnah of the Last Messenger, Muhammad, peace be upon him.

This book is a must for all those who wish to live a natural and healthy life. Whoever reads this book with an open mind will realize the importance that a healthy life style has within the Islamic faith. A life style that is encouraged by the Allah, the Lord of all Creation, and by His beloved Prophet Muhammad, peace be upon him.

